

Vibhanga:

Dissecting Reality

Buddhist Psychology
& Philosophy for
Modern Minds

(Abhidhamma Awakened)

Bhikkhu Indasoma
Siridantamahapalaka

The Office of
Siridantamahapalaka

Buddhist Psychology & Philosophy for Modern Minds

Vol-2 Vibhaṅga: Dissecting Reality

By Bhikkhu Indasoma Siridantamahapalaka



ဝန္တနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္တနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ
ဓာရေန္တော ပသန္တစိတ္တော၊ သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊ မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။

ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊

တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ

သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိဿာ လောကဓာတုသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန

ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္ပန္တု ၊ သဗ္ဗုပဒ္ဓဝါ န ဘဝန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္ပန္တု၊

ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ဣမဿ ပုညကမ္မဿ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊

မယံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝမုန္တု၊ သမ္မာ သမ္ဗုဇ္ဇန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရီ ၊ ဣတိ ဒန္တဓာတုယော နမဿာမိ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṃ saraṇaṃ gacchāmi. Dhammaṃ saraṇaṃ gacchāmi. Saṅghaṃ saraṇaṃ gacchāmi.

Abhidhammassa garuṇaṃ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṃ navakoṭṭhāsa-abhidhammagranthaṃ sampādetuṃ paṭipajjāmi.

Sabbantarāyavinodanattthaṃ, sabbupaddavavupasamanattthaṃ,

kalyāṇamittānaṃ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṃ idha suciṇṇaṃ hotu.

Yaṃ kiñci dosaṃ uppajjeyya, taṃ khamantu sabbe satthariyā.

Puññañca mayaṃ pasavāma, taṃ sabbasattānaṃ hitāya saṃvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṃ navakaṇḍa-abhidhammasarīso

aniṭṭhārahaṃ anāvikaraṇaṃ anupaddavaṃ

sampatti-paripūrakaraṇaṃ ca hotu.

Dhammo have rakkhati dhammacāriṃ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṃ hotu kalyāṇaṃ, kiccassa niṭṭhānaṃ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

The Author

The office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum, Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

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အဘိဓမ္မဿ ဂရံ ကတွာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဠာသ-အဘိဓမ္မဂြိန္တံ သမ္ပာဒေတုံ ပဋိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပ္ပဒဝုပ္ပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန္တံ ဣမ သုစိဏ္ဏံ ဟောတု။

ယံ ကိပ္ပိံ ဒေါသံ ဥပ္ပဇ္ဇေယျ၊ တံ ခမန္တု သဗ္ဗေ သတ္တရိယာ
ပုညဉ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သဋ္ဌိဘဇာမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဏ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရီ၊
သဗ္ဗိတိယာ သဗ္ဗယောဂါ စ ဝုပ္ပသမ္ပန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိပ္ပတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာဗဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒြိယောမ သိရိဒန္တမဟာပါလက

PUBLISHING RECORD

BUDDHIST PSYCHOLOGY & PHILOSOPHY FOR MODERN MINDS

Volume 1 — Dhammasaṅgaṇī: Enumeration of Phenomena

By

Bhikkhu Indasoma Siridantamahapalaka

Kindle Edition

ASIN: B0FTSYB2NY

Publishing record last modified: October 3, 2025

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Publisher: The Office of Siridantamahapalaka

Series Title: Abhidhamma Awakened (Buddhist Psychology & Philosophy for Modern Minds)

For permissions or inquiries, please visit:

The Office of Siridantamahapalaka

Website: www.siridantamahapalaka.com

Cover Design: IMR Visual Aid Program.

Printed in: Country of printing @ Thailand and POD via Amazon KDP

Library Cataloguing Data :

- Religion / Buddhism / Theravāda
- Philosophy / Causality & Interdependence/Psychology
- Meditation / Practice Manuals

Dedication

To the Buddha, whose profound teachings on the nature of mind and reality illuminate the path from confusion to clarity; to the noble Sangha, guardians of the Dhamma; and to all seekers of truth in this turbulent age—may this volume serve as a lantern, guiding you through the intricate webs of perception toward the unshakeable peace of awakening.

To my teachers—living torches in the dark.

If there is clarity here, it is because of your guidance; if anything is mistaken, it is mine alone.

May the fruit of this work support the training of learners everywhere and serve the long continuity of the Buddha's Dispensation. May all beings, entangled in the aggregates of suffering, find the scalpel of wisdom to dissect illusion and reveal the boundless freedom within.

— Bhikkhu Indasoma Siridantamahapalaka

Acknowledgments

Gratitude is extended to:

- **Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.
- **Dr. Sīlānanda, Dr. Mehm Tin Mon, and Ashin Janakābhivaṃsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.
- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the “Practice Packs” in this volume.*

Series Preface

This book opens the multi-volume series Buddhist Psychology & Philosophy for Modern Minds.

- **Volume 1 (this book)** introduces the **Dhammasaṅgaṇī**, the first book of the Abhidhamma, through direct experience: *citta* (consciousness), *cetasikas* (mental factors), *rūpas* (material phenomena), and the unconditioned (*nibbāna*).
- **Later volumes (2–3)** expand into analysis (*Vibhaṅga*) and causal tracing (*Paṭṭhāna*) with practical lenses for classroom and personal use.
- *The method: every chapter = Orientation → Diagram Hook → Doctrinal Core → Practice Section → Assessment Pack → Takeaway Box.*

This approach ensures that the Abhidhamma is not confined to theory, but becomes a daily-life laboratory.

Introduction to the Volume

*Volume 1 sketched the architecture of experience—enumerating cittas, cetasikas, and rūpas. Volume 2 shifts from listing to **dissecting**. We train “lens-switching” across three canonical frames—**khandha** (aggregates), **āyatana** (sense bases), and **dhātu** (elements)—so one lived moment can be read three lawful ways. This agility powers everything that follows: the Four Truths by analysis, door-literacy for contact (phassa), tone (vedanā) diagnostics, faculties and awakening factors, right effort as trainable behavior, Satipaṭṭhāna drill blocks, and finally a preview of Dependent Arising in Vibhaṅga style (links 3–7 in the present-effect band). Each chapter couples a concise doctrinal core with modern hooks, timed practices, and a fixed assessment pack so understanding becomes a **habit** you can deploy in daily life.*

_Vol.2 Abhiddhama

How to Use This Book (Learners)

1. **Start with one short episode.** A Slack ping, a coffee sip, a traffic delay—then “flip” it: khandha → āyatana → dhātu.
2. **Name the live triad.** Door + object + matching consciousness → contact → tone. Catch tone early to prevent the C2 handoff (vedanā → taṇhā).
3. **Do the drills.** Every chapter offers 5–12 minute classroom/solo practices and a **Takeaway Box** to stabilize the skill.
4. **Test for retention.** Run the fixed pack (T/F, fill-in, matching, label-the-diagram, short answers, scenario, micro-log, quick quiz). Use the immediate **Answer Keys** to self-calibrate.
5. **Track transfer.** Re-apply the same lens flips to new episodes (work, home, practice) and log your “after-taste” (clean/muddy) to measure effect.

_Vol.2 Abhiddhama

Preface

In the quiet hours of reflection, as I traced the threads of the Abhidhamma Piṭaka once more, I was struck anew by its timeless relevance—a surgical precision for the mind's chaos, a map for navigating the illusions that bind us. This series, Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened), emerges from decades of study, meditation, and teaching, born of a deep conviction: the Buddha's "Higher Teaching" is not a relic for monastics alone but a living toolkit for anyone grappling with the flux of contemporary existence.

Volume 1 introduced the foundational enumerations—the catalogs of consciousness, mental factors, and material forms that form the architecture of experience. Now, in Volume 2, we venture deeper into Vibhaṅga: Dissecting Reality, where analysis becomes action. Here, the mind learns to wield analytical lenses not as abstract theory, but as instruments of liberation, cutting through the veils of self and suffering with compassionate clarity.

This work is offered with saṃvega—that poignant sense of urgency in the face of impermanence—and viriya—the resolute energy to pursue truth. May it inspire you to dissect your own experience, not with cold detachment, but with the warmth of insight that leads to freedom.

Ehipassiko—come and see for yourself.

— Bhikkhu Indasoma Siridantamahapalaka

October 3, 2025

Introduction to the Volume

Welcome to *Vibhaṅga: Dissecting Reality*, the second volume in the *Abhidhamma Awakened* series. If Volume 1 was the cartographer's chart—methodically enumerating the 89 (or 121) types of consciousness, the 52 mental factors, and the 28 material phenomena—Volume 2 invites you into the surgeon's chamber. Drawing from the *Vibhaṅga* ("Analysis" or "Dissection"), the second book of the *Abhidhamma Piṭaka*, we shift from naming the parts of experience to vivisecting them through multiple lenses. This is no mere intellectual exercise; it's a transformative practice that equips you to unravel the knots of *dukkha* in real time.

In an age of relentless digital pings and existential drift, the *Abhidhamma's* analytical method offers a refuge: a way to pause, probe, and pivot amid the mind's ceaseless arising and passing. Here, you'll master "lens-switching"—fluidly viewing a single moment (say, the sting of an email notification) through the *khandhas* (as clumping aggregates fueling craving), *āyatanas* (as sense doors hijacked by contact), and *dhātus* (as elemental fluxes beyond self). From these foundations, we extend the dissection to canonical pillars like the Four Noble Truths, the faculties, the path factors, *satipaṭṭhāna*, and dependent arising, weaving *sutta* wisdom into *Abhidhamma* precision.

Each chapter unfolds with a modern hook—a relatable scenario like Zoom-call overload or browser-tab temptation—followed by doctrinal core, guided practices, and rigorous assessments. Visual "plates" (diagrammatic tools) and tables serve as your workbench, while micro-logs invite personal integration. This volume isn't an endpoint; it's a bridge to deeper integration in Volumes 3 and beyond.

As the Buddha taught, reality is dissected not to fragment, but to reveal wholeness. May your study here awaken the surgeon within, wielding wisdom with grace.

Who This Book Is For

This volume speaks to those at the crossroads of ancient wisdom and modern turmoil:

- **Meditators and Insight Practitioners:** If you're deepening *vipassanā*, seeking sharper tools to dissect moments of arising craving or aversion, these analytical lenses will refine your on-the-cushion and off-the-cushion practice.
- **Therapists and Mental Health Professionals:** Integrating mindfulness? Dissect client narratives through *khandhas* (ego-clumps) or *āyatanas* (relational triggers) to foster breakthroughs in anxiety, trauma, or relational patterns.
- **Philosophers and Curious Minds:** Grappling with questions of self, reality, and freedom? The *Abhidhamma's* dissection echoes quantum uncertainty and phenomenology, bridging Eastern insight with Western inquiry.
- **Educators and Study Groups:** Teachers of Dhamma or psychology will find ready-made drills, assessments, and visuals for classroom vitality.

- **Everyday Seekers:** *If life's "traffic jams" of emotion leave you drained, this book offers practical phenomenology—reframing a coffee break as a dhātu triad or procrastination as a path-factor shortfall.*

No prior Abhidhamma knowledge is assumed beyond Volume 1, though newcomers may benefit from its enumerative foundations. All are welcome: the weary professional, the devoted parent, the restless student. If your mind hungers for clarity amid flux, this is your invitation.

How to Use This Book

Approach this volume as a living laboratory, not a linear read. Its structure mirrors the Vibhaṅga's method: orient, dissect, practice, reflect, integrate. Here's your guide:

1. **Chapter Flow:** *Begin with the "Orientation" (why it matters) and "Modern Hook" to ground in relevance. Dive into the "Doctrinal Core" for precise Abhidhamma exposition, tied to primary references (e.g., Vibhaṅga suttas). Use "Diagram Hooks" and plates to visualize—sketch them yourself for embodiment.*
2. **Practice Drills:** *Allocate 5–12 minutes daily for guided exercises (classroom or solo). These build "lens-switching" muscle: analyze a breath, a thought, a memory through khandha-āyatana-dhātu. Journal in "Micro-Logs" to track shifts.*
3. **Assessments as Allies:** *Treat the pack (True/False, Fill-in-the-Blanks, etc.) as iterative mirrors. Score yourself, then revisit weak spots. Short answers and scenarios bridge theory to life—e.g., dissect a "road-rage" moment.*
4. **Visuals and Tables:** *Print plates at 300 dpi for annotation. Tables (e.g., T V2.10 Triad vs. Aggregate) are debugging tools—reference during drills.*
5. **Pacing:** *Solo? One chapter weekly, with review in Ch. 12. Group? Pair discussions on scenarios; use Quick Quizzes as warm-ups.*
6. **Integration:** *End with "Takeaway Box" bullets. Cross-reference to Volume 1 for enumeration recall. For deeper dives, consult Primary References Teaching Text Book (trainer's appendix).*

Read actively: pause to apply. The Abhidhamma awakens through doing, not devouring. May your engagement yield fruit.

Scope of Volume 2

Volume 2 encompasses the Vibhaṅga's analytical core, dissecting reality through three primary lenses (khandha, āyatana, dhātu) and extending to key canonical frameworks. Spanning 12 chapters across 222 pages, it covers:

- **Foundational Lenses (Ch. 1–5):** *Mastery of aggregates (five heaps), sense bases (twelve doors), and elements (eighteen triads), with drills for single-moment analysis.*
- **Process Dissection (Ch. 6–7):** *Contact (phassa) and feeling (vedanā) as present-effect pivots, linking to craving's ignition.*

- **Ethical and Meditative Factors (Ch. 8–10):** Faculties (*indriya*), path factors (*maggaṅga*), and *satipaṭṭhāna* blocks, with behavioral counters to hindrances.
- **Causal Synthesis (Ch. 11):** Dependent arising (*paṭiccasamuppāda*) preview, focusing links 3–7 in *vibhaṅga* style.
- **Culmination (Ch. 12):** Review, error-fixing index, and readiness for Volume 3 (*Dhātukathā*).

Global elements include 20+ figures/plates (diagrammatic tools), 25 tables (contrast grids, drill scripts), and consolidated answer keys. Pāli terms are italicized with English glosses; modern hooks tie to daily *dukkha* (e.g., app alerts, Zoom fatigue). Scope excludes full *Vibhaṅga* exegesis, focusing on applied psychology for awakening—preparing for elemental matrices in later volumes.

Pedagogy and Assessments

Our pedagogy embodies the Buddha's *ehi-passiko* ("come and see")—inviting direct verification through layered engagement:

- **Hook and Orient:** Each chapter opens with a "Modern Hook" (e.g., "Traffic Jam Triad Flash") and 3–6-line "Orientation" to spark relevance, countering Abhidhamma's reputation for aridity.
- **Doctrinal Core:** Precise, tied expositions from *Vibhaṅga* and suttas, with Primary References Teaching Text Book cross-links for authenticity.
- **Guided Practices:** 5–12 minute drills (classroom/solo) build skills progressively: isolation (one lens), switching (trio), application (scenarios). Emphasizes embodiment via breathwork, journaling, and paired shares.
- **Visual Scaffolding:** Custom plates (A4 PNGs, 300 dpi) as interactive tools—label, overlay, annotate. Tables (e.g., T V2.16 *Bojjhaṅga* Cues) as "quick fixes" for hindrances.

Assessments form a balanced "gauntlet" for integration:

- **Recall:** 10 True/False, 10 Fill-in-the-Blanks (word banks provided), 10 Matching.
- **Application:** Label-the-Diagram (1–2), 2 Short Answers, 1 Scenario Case.
- **Reflection:** 1 Micro-Log (60–90s/200 words), Quick Quiz (5 multiple-choice).
- **Synthesis:** Takeaway Box (1–3 bullets).

Keys follow immediately, with rubrics prioritizing depth (e.g., "Shows lens-switch fluidity?"). Not tests, but mirrors—encouraging iteration. For trainers: Appendix with error-index and readiness checklists. This fosters not rote knowledge, but lived wisdom.

Relationship to Later Volumes

- **Direct bridge to Vol. 3 (Dhātukathā):** the agility trained here is pushed into **present-flow tracking** of links 3→7 (*viññāṇa* → *nāma-rūpa* → *saḷāyatana* → *phassa* → *vedanā*), preparing precise work at the live hinge **C2** (*vedanā*→*taṇhā*).
- **Setup for the Paṭiloma series (later volumes):** clean tone-meeting, door policy, and effort design lay the groundwork for **reversal** training (cessation arc) explored in depth beyond Vol. 3.
- **Continuity of artifacts:** the same A4 plates, crosswalks, and assessment style continue, so learners and instructors carry a stable toolkit through the series.

_Vol.2 Abhidhamma

How to read (a practical note)

- Keep language **impersonal**: “seeing occurs,” “pleasant tone is known,” “intending to click.” This reduces self-view and highlights conditions.
- Start small: one episode, one diagram, one micro-log line.
- Revisit the **Tables & Figures**: they are teaching tools, not decoration. Use them in class and in your own notes.

Gratitude

This pedagogy stands on well-kept foundations of the Abhidhamma tradition and modern classroom experience. Thanks to the teachers and editors whose work supports the definitional clarity and set-counts used throughout; and to the many learners whose honest reports shaped the drills, scenarios, and micro-logs.

May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

With Respect

The Author

Sao Dhammasami

Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— *Bhikkhu Indasoma Siridantamahapalaka*

The Author

DIGITAL ACCESS NOTE

*To support learning and integration, this volume is accompanied by **downloadable prompt cards and visual aids**. These resources are designed for classroom use, personal study, and practice integration.*

*Readers are encouraged to **scan the QR code below** to download, print, and use these materials as supportive companions to the text.*

Access Link:

<https://photos.app.goo.gl/RtnE2Sp8QzMUr77w6>

Scan to Download:



“Scan here for Prompt Cards & Visual Aids — ready to download and print.”

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Volume 2 Syllabus — Vibhaṅga: Dissecting Reality

Series: *Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)*

Series Overview: Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)

*In an era where the mind races through digital distractions and existential uncertainties, the ancient wisdom of the Abhidhamma offers a profound toolkit for awakening. *Abhidhamma Awakened* is a transformative series designed to bridge the gap between classical Buddhist psychology and contemporary life. Drawing from the Abhidhamma Piṭaka—the Buddha's detailed "Higher Teaching" on the nature of reality—this curriculum demystifies the mechanics of consciousness, perception, and liberation. Volume 1 laid the groundwork with systematic enumeration: cataloging the building blocks of experience in lists and matrices that reveal the mind's hidden architecture. Now, Volume 2 shifts gears from mere listing to deep dissection. Here, we enter the realm of *Vibhaṅga* ("Analysis" or "Dissection"), the second book of the Abhidhamma Piṭaka, where phenomena are not just named but vivisected through multiple analytical lenses. This volume empowers learners to wield these tools like a surgeon's scalpel, cutting through illusion to uncover the interdependent flux of existence. Whether you're a meditator seeking sharper insight, a therapist integrating mindfulness into practice, or a curious philosopher grappling with the self, *Vibhaṅga: Dissecting Reality* equips you to analyze your inner world with precision and compassion.*

The Role of Volume 2: From Enumeration to Analysis

*If Volume 1 was the architect sketching blueprints—enumerating the 89 (or 121) types of consciousness, the 52 mental factors, and the 28 material phenomena—Volume 2 is the engineer stress-testing those structures. The *Vibhaṅga* invites us to move beyond rote memorization into dynamic analysis, echoing the Buddha's own method in the suttas: breaking down experience into its constituent parts, then reassembling them to reveal patterns of suffering and freedom. This volume's core pedagogy revolves around "lens-switching"—a practice that trains the mind to pivot fluidly among three canonical frameworks, fostering the flexibility essential for vipassanā (insight meditation). These lenses are:*

*- Khandha (Aggregates): The five heaps—*rūpa* (form), *vedanā* (feeling), *saññā* (perception), *saṅkhāra* (formations), and *viññāṇa* (consciousness)—that clump into the illusion of a solid "self." Through khandha analysis, we dissect how sensory input aggregates into craving and clinging, offering a psychological map for deconstructing ego-driven habits in daily life.*

- *Āyatana (Sense Bases): The twelve doors of contact—six internal (eye, ear, nose, tongue, body, mind) and six external (forms, sounds, odors, flavors, tangibles, ideas)—that gatekeep our engagement with the world. Āyatana dissection highlights the relational dance between perceiver and perceived, illuminating how modern overstimulation (think endless notifications) hijacks attention and fuels dukkha (unsatisfactoriness).*

- *Dhātu (Elements): The eighteen un compounded "realms"—six internal and external sense bases paired with consciousness—that strip experience to its elemental essence. This lens, the most abstract, reveals the impersonal, ever-shifting *dhammas* (phenomena), akin to quantum physics' view of reality as probabilistic waves rather than fixed particles.*

Learners begin by practicing these switches in isolation: analyzing a single moment of experience (e.g., tasting coffee) first through khandhas (the aggregate sensations), then āyatanas (the tongue-base contacting flavor), and finally dhātus (the elemental dissociation of contact and awareness). Exercises build progressively, using guided reflections, journaling prompts, and paired discussions to internalize the shifts. This isn't dry scholasticism; it's applied phenomenology for the 21st century, helping you troubleshoot anxiety as a khandha-clump or reframe social media scrolls as āyatana-overload.

Extending the Analysis: Canonical Threads in Vibhaṅga Style

*Once proficient in the foundational trio, Volume 2 extends the *Vibhaṅga* method to broader canonical categories, weaving in the suttas' ethical and meditative dimensions. Each chapter applies lens-switching to one key framework, dissecting it layer by layer:*

- *Noble Truths (*Ariyasacca*): Analyze the four truths—suffering, origin, cessation, path—through aggregates (suffering as khandha-clinging), sense bases (origin as āyatana-craving), and elements (cessation as dhātu-equipoise). Modern tie-in: Reframing climate anxiety as a truth to be dissected, not drowned in.*

- *Faculties (*Indriya*): The 22 powers—from faith (*saddhā*) to wisdom (*paññā*)—dissected as mental formations fueling enlightenment. Switch lenses to see how a faculty like mindfulness (*sati*) operates across sensory doors.*

- *Path Factors (*Maggaṅga*)*: The 37 wings of awakening, broken down into aggregates of volition or elements of resolve, emphasizing the noble eightfold path's practical rollout in ethical decision-making.

- *Satipaṭṭhāna (Foundations of Mindfulness)*: The four establishments—body, feelings, mind, dhammas—analyzed as āyatana gateways to insight, with dhātu-lens revealing their elemental purity. Includes breathwork labs to embody the practice.

- *Dependent Arising (*Paṭiccasamuppāda*)*: The 12-link chain of causation, vivisected through all lenses: khandhas as the links' aggregate substance, āyatanas as their interactive triggers, dhātus as their unconditioned undercurrent. Culminates in a chapter on reversing the chain for liberation, with scenarios from relational therapy.

This progression mirrors the **Vibhaṅga**'s structure: exhaustive breakdown followed by synthesis, ensuring learners not only understand but **embody** the analysis. Visual aids are central—each chapter features custom "plates" (diagrammatic illustrations) formatted as A4 landscape PNG files at 300 dpi (sRGB color space) for crisp printing or digital viewing. Labels sit outside the diagram borders for clarity, with a single transparent overlay per plate to highlight analytical layers (e.g., khandha contours over an āyatana wheel). **Pāli** terms appear in italics throughout, grounding the text in authenticity while English explanations make it accessible. These plates aren't mere decorations; they're interactive tools for annotation during study groups or solo reflection.

Assessment: Rigorous Reflection for Lasting Integration

To forge knowledge into wisdom, every chapter closes with our signature assessment pack—a balanced gauntlet testing recall, application, and creativity. Designed for self-paced learners or classroom use, it includes:

- *10 True/False Questions*: Quick probes of conceptual accuracy (e.g., "All dhātus are impermanent: T/F").

- *10 Fill-in-the-Blanks*: Reinforce terminology (e.g., "The aggregate of _____ (**saññā**) labels sensory data").

- 10 Matching Items: Pair lenses with examples (e.g., match "craving at eye-base" to āyatana).
- Label-the-Diagram: Hands-on annotation of a chapter plate, switching lenses on a provided template.
- 2 Short-Answer Questions: Concise explanations (e.g., "How does khandha-analysis reveal the 'self' as empty?").
- 1 Scenario-Based Question: Real-world application (e.g., "Dissect a road-rage episode using āyatana and path factors").
- 1 Micro-Log: A 200-word reflective entry tracking personal insight shifts.
- Quick Quiz (5 Questions): Multiple-choice sprint for retention.

Full answer keys follow immediately, with rubrics for open-ended items emphasizing depth over rote answers. This pack isn't punitive; it's a mirror, reflecting progress while inviting iteration—much like the Buddha's encouragement to "come and see" for yourself.

Why Vibhaṅga Matters Now

*In a world of fragmented attention and synthetic realities, *Vibhaṅga: Dissecting Reality* restores the mind's native clarity. By mastering these analytical lenses, you'll not only grasp the Abhidhamma's elegance but awaken to the living truth of impermanence (*anicca*), suffering (*dukkha*), and non-self (*anattā*). This volume isn't an endpoint but a launchpad: from dissection emerges integration, from analysis arises freedom. Join us in awakening the Abhidhamma—not as dusty doctrine, but as a vibrant psychology for modern minds. Enroll, dissect, and discover the reality that's always been staring back from your own awareness.*

Saṃvega and viriya await—may your study be fruitful.

Ch. 1 — The Three Lenses: *Khandha* • *Āyatana* • *Dhātu*

What You'll Learn

*This chapter unveils the art of reading the same lived moment through three transformative lenses from the **Vibhaṅga**: as the five **khandhas** (aggregates) that gather sensory flux into the deceptive solidity of experience; as the twelve **āyatanas** (sense bases) that orchestrate the dance of contact between inner faculties and outer stimuli; or as the eighteen **dhātus** (elements), parsed into door–object–knowing triads that expose the raw, unowned mechanics of awareness. You'll engage in guided "lens-flips," selecting a single short episode—perhaps a sudden laugh or a twinge of doubt—and rotating through these perspectives to intimately sense each view's strengths and limits. The **khandha** lens excels at unmasking how feelings (**vedanā**) and perceptions (**saññā**) congeal into habitual patterns, yet it can blur the precise points of entry; **āyatanas** pinpoint those gates with relational clarity, though they risk overlooking the deeper bundling of mind-stuff; **dhātus** deliver the ultimate impersonality, dissolving all into elemental transience, but may feel too detached for immediate ethical navigation. Through iterative practice—journaling flips, group shares, and timed reflections—you'll cultivate the liberating habit of not fixating on one "favorite map," echoing the Buddha's call in the **Dhammapada** to see phenomena "as they really are." This foundation readies you for dissecting more layered classroom cases, from interpersonal conflicts to meditative plateaus, with the analytical agility of a seasoned **dhammānusārī** (one who follows the Dhamma).*

Modern Hook: The Slack Ping During Focus Time

*Picture this: You're locked into a creative groove, words flowing like a steady stream, when—*ding*—a Slack ping erupts on your screen, shattering the silence with a colleague's query: "Quick check-in on the report?" In the **khandha** lens, it registers as an aggregate storm—a sharp **vedanā** spike of irritation aggregating with **saññā**'s snap-judgment ("not now!") and **saṅkhāra**'s knee-jerk urge to type back, all underpinned by flickering **viññāṇa**, turning a mere blip into a full-blown mood dip. Flip to **āyatanas**, and the scene refines to a targeted collision: the eye-base (**cakkhāyatana**) brushing against visible form (**rūpāyatana**), igniting eye-consciousness (**cakkhuvīññāṇa**) that cascades into mind-base (**manāyatana**) grappling with the idea (**dhammāyatana**) of obligation. Through the **dhātu** triad, it depersonalizes entirely: door (eye-element, **cakkhudhātu**) meets object (form-element, **rūpadhātu**), birthing knowing (eye-consciousness-element, **cakkhuvīññāṇadhātu**)—a neutral triad, devoid of any inherent "interruption," just dhammic dominoes falling in the attention economy. This hook grounds the ancient in the now, empowering you to alchemize productivity-killers into insight labs: next ping, pause, flip, and watch dukkha dissolve.*

Ch. 1 — The Three Lenses: *Khandha* • *Āyatana* • *Dhātu*

Orientation (why this matters)

A single lived moment can be seen three ways: as five aggregates (*khandhā*), as twelve sense-bases (*āyatanāni*), or as eighteen elements (*dhātuyo*). Each lens reveals lawful structure without a “self” hiding inside. Training flexible “lens-flips” turns abstract Abhidhamma into a working diagnostic you can apply to Slack pings, cravings, and conflicts in seconds. The aim here is agility, not allegiance to one map. As you practice flipping lenses on one short episode, you’ll feel how each view highlights different leverage for insight and conduct. (Primary References Teaching Text Book: Manual of Abhidhamma; *Breaking the Wheel* By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Diagram Hook (what to draw/see)

Plate V2.1 — “Three-Lens Overlay on One Ping.”

Caption: “Same moment, three analyses: *khandha*, *āyatana*, *dhātu*.”

Doctrinal Core (precise Abhidhamma explanation)

- ***Khandha* (Aggregates).** Five functions: *rūpa* (form), *vedanā* (feeling-tone), *saññā* (perception/marking), *saṅkhārā* (formations/volitions), *viññāṇa* (consciousness). In a moment like “seeing a Slack icon,” a full unit arises and passes: color/shape (*rūpa*), knowing at the eye (*viññāṇa*), a pleasant/neutral “taste” (*vedanā*), labeling “Slack” (*saññā*), leaning/intention (*saṅkhārā*). None of these is an owner; together they make the episode that conditions the next. (Primary References Teaching Text Book: Manual of Abhidhamma; U Thittila.)
- ***Āyatana* (Sense Bases).** Twelve doors: six internal (eye, ear, nose, tongue, body, mind) and six external (forms, sounds, odors, tastes, tangibles, ideas). Contact (*phassa*) is the meeting of base+object+matching consciousness. In our ping: eye-base + visible form + eye-consciousness; then mind-base + “to-do” idea + mind-consciousness. Seeing doors clarifies “where” to install wise restraint and session-length policies. (Primary References Teaching Text Book: Manual of Abhidhamma; Mahāsi.)
- ***Dhātu* (Elements).** Eighteen elements = the twelve bases + the six consciousnesses as distinct “knowings.” This lens strips language to impersonal functions: door, object, knowing. It is excellent for cooling identity heat: “eye-element meets form-element; eye-consciousness-element knows.” (Primary References Teaching Text Book: Manual of Abhidhamma; Dr. Nandamāla.)
- **Link to Dependent Origination.** The Present Effect sequence (3–7: *viññāṇa* → *nāma-rūpa* → *saḷāyatana* → *phassa* → *vedanā*) is the aggregates rolling at the doors. Feeling (*vedanā*) is the live hinge to craving (*taṇhā*, C2); reading an episode via any lens lets you meet tone early and

keep it clean. (Primary References Teaching Text Book: Breaking the Wheel By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Modern hook — “Slack ping during focus time.”

- *As aggregates: a tiny vedanā spike → saññā labels “urgent” → saṅkhārā leans to click.*
- *As bases: eye-base + form + eye-consciousness → contact → tone.*
- *As elements: door/object/knowing triad appears; no owner required; tone is information, not an order.*

Practice Section (guided drills; 5–12 minutes; classroom + solo)

A. Classroom (6 minutes).

1. **Live demo (2').** Show Plate V2.1; teacher narrates the ping in three passes (*khandha* → *āyatana* → *dhātu*).
2. **Pair flip (3').** Partner A reads a 1-line episode (“phone flashes on desk”); Partner B maps it in *khandha* terms; switch to *āyatana*; switch to *dhātu*.
3. **Group debrief (1').** What leverage felt clearest in each lens?

B. Solo (8 minutes).

1. **One-episode tri-pass (5').** Recall one micro-event from today. Write three quick lines:
 - *Khandha*: “form... knowing... tone... labeling... leaning.”
 - *Āyatana*: “door + object + consciousness → contact → tone.”
 - *Dhātu*: “eye-element with form-element → eye-consciousness-element.”
2. **C2 guard (3').** Note the exact *vedanā* word (*pleasant* / *unpleasant* / *neutral*). Commit one cooling move: name tone; widen 10% to hands/feet; one long exhale; schedule instead of click. (Primary References Teaching Text Book: *Mahāsi*; *Breaking the Wheel* By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Assessment Pack

(Counts fixed by series spec. Provide answer keys right after each pack.)

True/False (10)

1. The khandha lens always implies a “self” behind the aggregates. — **F** (Aggregates are ownerless functions.)
2. Āyatana analysis pairs each internal base with a matching external object. — **T**
3. In dhātu, “mind-element” and “mind-consciousness-element” are identical. — **F** (They are distinct functional elements.)
4. Phassa requires door, object, and matching consciousness. — **T**
5. The “Slack ping” can be read entirely with the three dhātu of ear-door alone. — **F** (Eye-door may be primary if you saw the icon; multiple doors may engage.)
6. Vedanā is emotion. — **F** (It’s just tone: pleasant/unpleasant/neutral.)
7. Lens-flipping helps you meet vedanā before taṇhā recruits you. — **T**
8. The āyatana lens is useless for restraint. — **F** (It’s the “door policy” lens.)
9. The five aggregates can arise without viññāṇa. — **F** (Viññāṇa is part of the unit.)
10. In dhātu analysis, grammar becomes impersonal to reduce ownership. — **T**

Answer key with notes: See bold T/F above; key rationale given inline.

Fill-in-the-Blanks (10)

Word bank: **rūpa, vedanā, saññā, saṅkhārā, viññāṇa, āyatana, dhātu, phassa, taṇhā, upekkhā**

1. The aggregate that “labels” is _____. → **saññā** (marking/perception)
2. Door + object + consciousness meeting is called _____. → **phassa**
3. Feeling-tone is _____. → **vedanā**

4. The twelve doors are known as _____. → **āyatana**
5. The impersonal triad “door/object/knowing” belongs to the _____ lens. → **dhātu**
6. The material aggregate is _____. → **rūpa**
7. Volitional formations are _____. → **saṅkhārā**
8. Knowing at a door is _____. → **viññāṇa**
9. Craving is _____. → **taṇhā**
10. Balanced steadying of tone is _____. → **upekkhā**

Matching (10)

Match the term (Left) to its best description (Right).

- A. rūpa → 1) Material processes (pressure/temperature/motion/color)
B. vedanā → 2) Pleasant/unpleasant/neutral tone
C. saññā → 3) Marking/recognizing; labeling
D. saṅkhārā → 4) Volitions/mental factors leaning the next act
E. viññāṇa → 5) Knowing at a specific door
F. āyatana → 6) Twelve doors (six internal + six external)
G. dhātu → 7) Eighteen elements (door, object, knowing classes)
H. phassa → 8) Contact: meeting of the three
I. taṇhā → 9) Grasping impulse after tone
J. Lens-flip → 10) Practiced shift among maps to reveal leverage

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1)

Using **Plate V2.1** (blank template):

- Ring 1 (inner text): write the khandha sequence for the ping (*rūpa* → *viññāṇa* → *vedanā* → *saññā* → *saṅkhārā*).
- Ring 2 (right margin): annotate the āyatana triad (eye + form + eye-consciousness → *phassa* → *vedanā*).

- *Ring 3 (outer caption): restate the dhātu triad as “door-element / object-element / consciousness-element.”*

Key (teacher’s plate): Any correct placement that shows (i) five-part aggregate unit, (ii) base/object/knowing sequence, (iii) dhātu triad language.

Short Answer (2)

1. *In one paragraph, explain how āyatana analysis helps “door policy” and prevents taṇhā.*

Key points: Inputs, session length, contact rate; catching vedanā earlier; less recruitment.

2. *Why does dhātu language cool identity heat in a hot moment?*

Key points: Impersonal grammar; function over ownership; reduces “mine” glue; supports upekkhā.

Scenario Case (1)

Case: You’re mid-deep work; a bright banner pops up. Dissect it through all three lenses and name one C2-cooling move.

Model answer: Khandha: form/knowing/tone/label/lean. Āyatana: eye + form + eye-consciousness → contact → tone. Dhātu: eye-element with form-element; eye-consciousness-element knows. **Move:** name tone “pleasant,” schedule check, one exhale, look away.

Micro-Log (1)

60–90s template: “Door=; Object=; Tone=; Label I noticed=; Lean=; Move I chose=; 10-min after-taste=clean/muddy.”

Quick Quiz (5) — Multiple Choice

1. *Which lens best supports restraint at the inputs?*
A) Khandha B) Āyatana C) Dhātu D) Tilakkhaṇa → **B**
2. *Which aggregate is the hinge to taṇhā?*
A) saññā B) vedanā C) saṅkhārā D) viññāṇa → **B**
3. *“Eye-element meets form-element” belongs to: A) khandha B) āyatana C) dhātu → C*
4. *Contact requires: A) Door+object B) Object+knowing C) Door+object+matching knowing → C*

5. The practice of shifting maps to see leverage is: A) Fusion B) Lens-flip C) Nominalism D) Abstraction → **B**

Takeaway Box (1–3 bullets)

- Same moment, three lawful views: *khandha* (ingredients), *āyatana* (doors), *dhātu* (elements).
- Flip lenses to catch *vedanā* early and keep C2 (*vedanā* → *taṇhā*) clean.
- Use *āyatana* for door policy, *khandha* for de-personalizing experience, *dhātu* for cooling identity heat. (Primary References Teaching Text Book: *Breaking the Wheel* By Sao Dhammasami@Indasoma Siridantamahalapaka; *Manual of Abhidhamma*.)

Figures & Tables (for this chapter)

- **Plate V2.1 — Three-Lens Overlay on One Ping (A4 PNG, 300 dpi, sRGB).**
Goal: Show one Slack-ping episode analyzed three ways. What to draw: Center event icon; inner ring: *khandha* unit; mid-ring: *āyatana* triad → *phassa* → *vedanā*; outer captions: *dhātu* triad. Labels outside; one transparent overlay only.
- **Plate V2.2 — Lens-Flip Flow (A4 PNG).**
Goal: Train switching: episode → choose lens → identify handle (door/tone/grammar) → pick move → 10-min after-taste note.

Table T V2.1 — Khandha–Āyatana–Dhātu Crosswalk.

Columns: “Feature in moment” | “Khandha term” | “Āyatana triad piece” | “Dhātu element.”

<i>Feature in moment (classroom label)</i>	<i>Khandha term (pañcakkhandhā)</i>	<i>Āyatana triad piece (internal / external / paired knowing*)</i>	<i>Dhātu element (18-dhātu set)</i>
<i>Seen icon (red badge)</i>	<i>rūpa-khandha</i>	<i>Internal: eye (cakkhāyatana) / External: visible form (rūpāyatana) / Knowing: eye-consciousness</i>	<i>Eye-base element, Visible-form element, Eye-consciousness element</i>
<i>Heard ping</i>	<i>rūpa-khandha (as sound-material)</i>	<i>Ear (sotāyatana) / Sound (saddāyatana) / Ear-consciousness</i>	<i>Ear-base, Sound, Ear-consciousness</i>
<i>Phone vibration (pressure)</i>	<i>rūpa-khandha (tangible)</i>	<i>Body (kāyāyatana) / Tangible (phoṭṭhabbāyatana) / Body-consciousness</i>	<i>Body-base, Tangible, Body-consciousness</i>
<i>Smell of coffee</i>	<i>rūpa-khandha (odor)</i>	<i>Nose (ghānāyatana) / Odor (gandhāyatana) / Nose-consciousness</i>	<i>Nose-base, Odor, Nose-consciousness</i>
<i>Taste of tea</i>	<i>rūpa-khandha (taste)</i>	<i>Tongue (jivhāyatana) / Taste (rasāyatana) / Tongue-consciousness</i>	<i>Tongue-base, Taste, Tongue-consciousness</i>
<i>Thought of “Who messaged me?” (concept)</i>	<i>Not a khandha of rūpa; concept = paññatti (mind-door object)</i>	<i>Mind (manāyatana) / Mental object (dhammāyatana) / Mind-consciousness</i>	<i>Mind-base, Mental-object, Mind-consciousness</i>
<i>Felt pleasantness at ping</i>	<i>vedanā-khandha</i>	<i>(Arises with the triad above; not its own āyatana)</i>	<i>Not a separate dhātu; present within mind-element/consciousness taking that object</i>
<i>Recognition “Slack ping”</i>	<i>saññā-khandha</i>	<i>(Arises with the triad above)</i>	<i>As above (no distinct dhātu; present with consciousness knowing object)</i>
<i>Intention “check it now”</i>	<i>saṅkhāra-khandha (incl. cetanā)</i>	<i>(Arises with the triad above)</i>	<i>As above (volition co-arises with the knowing mind)</i>

Knowing itself	viññāṇa-khandha	The “knowing” member of the triad (e.g., ear-consciousness)	One of the six consciousness elements (eye/ear/nose/tongue/body/mind)
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**Classroom note: We say “āyatana triad” to coach the phassa formula (base + object + corresponding consciousness). Only the first two are literally āyatanas; the third is the matching viññāṇa-dhātu.*

- **Table T V2.2 — One Episode → Three Views (Worked Sample).**
Columns: “Episode line” | “Khandha parse” | “Āyatana parse” | “Dhātu restatement” | “Leverage/Move.”

Episode: “During focused work, a Slack ping sounds; hand twitches toward the phone; a thought ‘maybe it’s urgent’ appears.”

Episode line	Khandha parse (what aggregates are manifest)	Āyatana parse (which bases/objects/knowing)	Dhātu restatement (18 elements involved)	Leverage / Move (class cue)
“Ping sounds.”	rūpa (sound), then viññāṇa (ear-consciousness), with co-arising vedanā/saññā/saṅkhāra	Ear-base + Sound-object + Ear-consciousness (contact triad)	Ear-base element; Sound element; Ear-consciousness element	Name the triad out loud (silently): “hearing—pleasant.” 1–2 beat pause.
“Pleasant tingle.”	vedanā-khandha prominent; others present	Same ear-triad still conditions pleasant feeling	Same as above; feeling is not a separate dhātu	Tag C2 risk: “wanting.” Keep hands still for one breath.
“Hand twitches.”	saṅkhāra-khandha (intention + effort); rūpa (motion)	Body-base + Tangible-object (vibration/pressure) + Body-consciousness	Body-base; Tangible; Body-consciousness	Micro-relax shoulder/hand; re-anchor posture.
“Thought: maybe urgent.”	viññāṇa (mind-consciousness) with saññā (label), vedanā (pleasant/anxious), saṅkhāra (planning)	Mind-base + Mental object (concept) + Mind-consciousness	Mind-base; Mental-object; Mind-consciousness	Label: “thinking/planning.” Park storyline; return to chosen task label.
“Urge to check now.”	saṅkhāra (volition), fueled by taṇhā/upādāna (not khandhas but active)	Mind-door loop sustaining intention to act	Mind-base; Mental-object; Mind-consciousness (volition present)	Insert rule: “Finish current line, then check.” Set 30–60s timer if needed.

Teacher notes (use in class):

- Drive home the one episode → three simultaneous views: (1) **Khandha**: which aggregate is salient now? (2) **Āyatana/triad**: name base + object + knowing. (3) **Dhātu**: restate as elements.
- Keep phrasing impersonal; no “I/me.”
- KPI: learners can name the active triad within 3 seconds and state one micro-move that prevents the C2 handoff (vedanā → taṇhā).

Answer Keys (consolidated)

All keys are provided immediately under each assessment block above for teacher convenience and self-study verification. Open-ended items include key points/rubrics rather than single phrases to allow valid variations.

How this chapter fits the series arc

This first chapter is your “analysis gearbox.” By the time we reach Chapters 3–5 (Noble Truths, Faculties, Path Factors) you’ll reuse these flips for ethical design and meditation diagnostics, and in later chapters on Satipaṭṭhāna and Paṭiccasamuppāda you’ll map the very same moments to link-work and path tasks. Volume 3 will push this agility into present-flow tracking (links 3–7) toward the live hinge at C2.

With mettā—on to the next lens.

Plate V2.1 — Three-Lens Overlay on One Ping

"Same moment, three analyses khandha āyatana dhātu"

1

...

"DING"

Slack Ping

Khandha (Aggregate)

Āyatana (Bases)

Dhātu (Elements)

Hide Slack Ping Analysis

Khandha Lens: Five Aggregates

1. rūpa (form/material)

Physical foundation of experience

Material processes: pressure, temperature, motion, color

In Slack ping: Screen colors, shapes, notification badge

2. vedanā (feeling-tone)

Evaluative tone - hinge to craving

Pleasant, unpleasant, neutral tone

In Slack ping: Sharp spike of irritation or curiosity

3. saññā (perception/markings)

Cognitive labeling and pattern recognition

Marking, recognizing, labeling features

In Slack ping: Recognition as "Slack", "urgent", "colleague"

4. saṅkhārā (formations/volitions)

Volitional momentum toward action

Volitions, mental factors leaning the next act

In Slack ping: Urge to click, intention to respond, knee-jerk reaction

5. viññāṇa (consciousness)

Awareness function at sense doors

Knowing at a specific door

In Slack ping: Eye-consciousness seeing, mind-consciousness processing

Khandha Sequence Flow:

rūpa

→

viññāṇa

→

vedanā

→

saññā

→

saṅkhārā

Form → Knowing → Tone → Labeling → Leaning

Slack Ping Analysis: Three Views

As Khandha: Aggregate storm unfolds

rūpa: Screen colors, notification badge, text shapes

viññāṇa: Eye-consciousness seeing, mind-consciousness processing

vedanā: Sharp irritation spike (unpleasant tone)

saññā: Snap-judgment labeling "interruption!", "not now!"

saṅkhārā: Knee-jerk urge to type back, mood shift formations

Insight: Shows how feeling and perception congeal into habitual patterns

Limitation: Can blur the precise points of entry

As Āyatana: Targeted collision at sense doors

primary: eye-base + visible form + eye-consciousness → contact

cascade: mind-base + obligation/idea + mind-consciousness → decision pressure

result: Contact generates vedanā tone, conditions next moment

Insight: Pinpoints gates with relational clarity, supports door policy

Limitation: May overlook deeper bundling of mind-stuff

As Dhātu: Impersonal elemental mechanics

visual: eye-element meets form-element → eye-consciousness element

mental: mind-element meets idea-element → mind-consciousness element

: Dhammic dominoes falling, no inherent "interruption"

Insight: Ultimate impersonality dissolves ownership and identity heat

Limitation: May feel too detached for immediate ethical navigation

Lens-Flip Training:

Same moment, three lawful views: khandha (ingredients), āyatana (doors), dhātu (elements). Flip lenses to catch vedanā early and keep C2 (vedanā → tanhā) clean. Use āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat.

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Plate V2.1 — Three-Lens Overlay on One Ping

"Same moment, three analyses khandha, āyatana, dhātu"

DING

Slack Ping

1

Khandha (Aggregate)

Āyatana (Bases)

Dhātu (Elements)

Hide Slack Ping Analysis

Dhātu Lens: Eighteen Elements

Door Elements (6)

cakkhūdhātu
eye-element

sotadhātu
ear-element

ghānadhātu
nose-element

jivhādhātu
tongue-element

kāyadhātu
body-element

manodhātu
mind-element

Object Elements (6)

rūpadhātu
form-element

saddadhātu
sound-element

gandhadhātu
odor-element

rasadhātu
taste-element

phoṭṭhabbadhātu
tangible element

dhammadhātu
idea-element

Consciousness Elements (6)

cakkhuvīññādhātu
eye-consciousness-element

sotaviññādhātu
ear-consciousness-element

ghānaviññādhātu
nose-consciousness-element

jivhāviññādhātu
tongue-consciousness-element

kāyaviññādhātu
body-consciousness-element

manoviññādhātu
mind-consciousness-element

Dhātu Triad Structure:

Door Element

+

Object Element

→

Consciousness Element

"eye-element meets form-element → eye-consciousness-element knows"

Impersonal grammar reduces ownership and identity heat

Slack Ping Analysis: Three Views

As Khandha: Aggregate storm unfolds

rūpa: Screen colors, notification badge, text shapes

viññāṇa: Eye-consciousness seeing, mind-consciousness processing

vedanā: Sharp irritation spike (unpleasant tone)

saññā: Snap-judgment labeling "interruption!", "not now!"

saṅkhārā: Knee-jerk urge to type back, mood shift formations

Insight: Shows how feeling and perception congeal into habitual patterns

Limitation: Can blur the precise points of entry

As Āyatana: Targeted collision at sense doors

primary: eye-base + visible form + eye-consciousness → contact

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: Dhammic dominoes falling, no inherent "interruption!"

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Limitation: May feel too detached for immediate ethical navigation

Lens-Flip Training:

Same moment, three lawful views: khandha (ingredient), āyatana (doors), dhātu (element). Flip lenses to catch vedanā early and keep C2 (vedanā → taṇhā) clean. Use āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat.

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Plate V2.1 — Three-Lens Overlay on One Ping

"Same moment, three analyses khandha āyatana dhātu"



Slack Ping Analysis: Three Views

As Khandha: Aggregate storm unfolds

rūpa: Screen colors, notification badge, text shapes

viññāṇa: Eye-consciousness seeing, mind-consciousness processing

vedanā: Sharp irritation spike (unpleasant tone)

saññā: Snap-judgment labeling "interruption!", "not now!"

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 Lens-Flip Practice

A. Classroom (6 mins)

Live demo → Pair flip→ Group debrief

B. Solo (8 mins)

One-episode tri-pass → C2 guard practice

Khandha –Āyatana–Dhātu Crosswalk :

Feature in Moment	Khandha Term	Āyatana Piece	Dhātu Element
Visual notification	rūpa (form)	rūpāyatana(form-base)	rūpadhātu(form-element)
Seeing function	viññāṇa (consciousness)	cakkhāyatana(eye-base)	cakkhudhātu(eye-element)
Irritation tone	vedanā (feeling)	result of phassa	conditions next triad
Recognition "urgent"	saññā (perception)	dhammāyatana process	manoviññādhātu function
Urge to click	saṅkhārā (formation)	manāyatana activity	volitional element arising

 Lens-Flip Mastery:

The aim is agility not allegiance to one map. Train flexible lens-flip to catch vedanā early and keep C2 (vedanā → taṇhā) clean. Each lens reveals different leverage: āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat. Practice until switching becomes automatic and insightful.

 Lens-Flip Practice

A. Classroom (6 mins)

Live demo → Pair flip → Group debrief

B. Solo (8 mins)

One-episode tri-pass → C2 guard practice

Classroom : Guided Lens-Flipping

Start 6-min Timer

Three-Step Classroom Flow:

Step 1: Live Demo (2 minutes)

Instruction: Teacher narrates Slackping in three passes: khandha → āyatana → dhātu

Details: Show Plate V2.1; demonstrate lens-flipping technique with clear transitions

Current

Step 2: Pair Flip (3 minutes)

Instruction: Partner A: 1-line episode; Partner B: maps through all three lenses

Details: Switch roles; practice rapid lens transitions; focus on different leverage points

Select

Step 3: Group Debrief (1 minute)

Instruction: Share: What leverage felt clearest in each lens?

Details: Quick round-robin sharing of insights and preferred analytical approaches

Select

Sample Episode for Practice:

Episode: "Phone flashes on desk during reading"

Khandha mapping: Light (rūpa) → seeing (viññāṇa) → curious tone (vedanā) → "message?" (saññā) → lean to check (saṅkhārā)

Āyatana mapping: Eye-base + light form + eye-consciousness → contact → curious tone

Dhātu mapping: Eye-element meets form-element → eye-consciousness-element knows

Khandha – Āyatana – Dhātu Crosswalk:

Feature in Moment	Khandha Term	Āyatana Piece	Dhātu Element
Visual notification	rūpa (form)	rūpāyatana (form-base)	rūpadhātu (form-element)
Seeing function	viññāṇa (consciousness)	cakkhāyatana (eye-base)	cakkhudhātu (eye-element)
Irritation tone	vedanā (feeling)	result of phassa	conditions next triad
Recognition "urgent"	saññā (perception)	dhammāyatana process	manoviññāṇadhātu function
Urge to click	saṅkhārā (formation)	manāyatana activity	volitional element arising

 Lens-Flip Mastery:

The aim is agility not allegiance to one map. Train flexible lens-flip to catch vedanā early and keep C2 (vedanā → tanhā) clean. Each lens reveals different leverage: āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat. Practice until switching becomes automatic and insightful.

 Lens-Flip Practice

A. Classroom (6 mins)

Live demo → Pair flip → Group debrief

B. Solo (8 mins)

One-episode tri-pass → C2 guard practice

Solo: One-Episode Tri-Pass

Start 8-min Timer

Lens-Flip Process (5 minutes):

- 1 Select episode**
Choose one micro-event from today
- 2 Khandha pass**
Map: form → knowing → tone → labeling → leaning
- 3 Āyatana pass**
Identify door + object + consciousness → contact → tone
- 4 Dhātu pass**
Restate door-element + object-element → consciousness-element
- 5 Compare leverage**
Which lens revealed clearest handle for wise action?
- 6 C2 guard**
Note vedanā precisely: choose cooling move before tanhā

Lens-Flip Log:

Episode (micro-event from today):

e.g., coffee cup warmth, door slam, email notification...

Khandha pass:

form → knowing → tone → labeling → leaning

Āyatana pass:

door + object + consciousness → contact → tone

Dhātu pass:

door-element + object-element → consciousness-element

Which lens revealed clearest leverage?

khandha/āyatana/dhātu and why...

C2 Guard Practice (3 minutes):

Exact vedanā word

pleasant / unpleasant / neutral

Cooling move chosen:

name tone: widen to hands/feet: exhale: schedule instead of click...

Cooling Move Options:

- Name the tone: "pleasant", "unpleasant", "neutral"
- Widen awareness 10% to hands/feet
- Take one long conscious exhale
- Schedule instead of immediate reaction
- Apply impersonal language: "seeing occurs", "irritation arises"

Save Lens-Flip Log

Khandha – Āyatana – Dhātu Crosswalk:

Feature in Moment	Khandha Term	Āyatana Piece	Dhātu Element
Visual notification	rūpa (form)	rūpāyatana (form base)	rūpadhātu (form element)
Seeing function	viññāṇa (consciousness)	cakkhāyatana (eye-base)	cakkhudhātu (eye-element)
Irritation/tone	vedanā (feeling)	result of phassa	conditions next triad
Recognition "urgent"	saññā (perception)	dhammāyatana process	manoviññādhātufunction
Urge to click	saṅkhārā (formation)	manāyatana activity	volitional element arising

 Lens-Flip Mastery:

The aim is agility not allegiance to one map. Train flexible lens-flip to catch vedanā early and keep C2 (vedanā → tanhā) clean. Each lens reveals different leverage: āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat. Practice until switching becomes automatic and insightful.

Orientation Why This Matters

A single lived moment can be seen three ways: as five aggregates (khandhā), as twelve sense-bases (āyatanāni), or as eighteen elements (dhātuyo). Each lens reveals lawful structure without a 'self' hiding inside.

Training flexible "lens-flips" turns abstract Abhidhamma into a working diagnostic you can apply to Slack pings, cravings, and conflicts in seconds. The aim here is agility, not allegiance to one map. As you practice flipping lenses on one short episode, you'll feel how each view highlights different leverage for insight and conduct.

Primary References: Manual of Abhidhamma; Breaking the Wheel By Sao Dhammasami; U Thittila; Mahāsi; Dr. Nandamāla

Modern Hook: The Slack Ping During Focus Time

Picture this: You're locked into a creative groove, words flowing like a steady stream, when—"ding"—a Slack ping erupts on your screen, shattering the silence with a colleague's query: "Quick check-in on the report?"

Through Khandha Lens:

An aggregate storm—sharp vedanā spike of irritation aggregating with saññā's snap-judgment ("not now!") and saṅkhārā's knee-jerk urge to type back, all underpinned by flickering viññāna, turning a mere blip into a full-blown mood dip.

Through Āyatana Lens:

A targeted collision: eye-base brushing against visible form, igniting eye-consciousness that cascades into mind-base grappling with the idea of obligation—clear door policy implications.

Through Dhātu Lens:

Depersonalizes entirely: door (eye-element) meets object (form-element), birthing knowing (eye-consciousness-element)—a neutral triad, devoid of any inherent "interruption," just dhammic dominos falling in the attention economy.

This hook grounds the ancient in the now: Next ping, pause, flip, and watch dukkha dissolve as you alchemize productivity-killers into insight labs.

Doctrinal Core

Khandha (Aggregates)

Five functions that make up any moment of experience. In seeing a Slack icon, a full unit arises and passes: color/shape (rūpa), knowing at the eye (viññāna), a pleasant/neutral "taste" (vedanā), labeling "Slack" (saññā), leaning/intention (saṅkhārā). None of these is an owner; together they make the episode that conditions the next.

rūpa (form/material)

Material processes: pressure, temperature, motion, color

vedanā (feeling-tone)

Pleasant/unpleasant/neutral tone

saññā (perception/markings)

Marking/recognizing; labeling features

saṅkhārā (formations/vollitions)

Vollitions/mental factors leaning the next act

viññāna (consciousness)

Knowing at a specific door

Source: Manual of Abhidhamma; U Thittila

Āyatana (Sense Bases)

Twelve doors: six internal (eye, ear, nose, tongue, body, mind) and six external (forms, sounds, odors, tastes, tangibles, ideas). Contact (phassa) is the meeting of base+object+matching consciousness. In our ping: eye-base + visible form + eye-consciousness; then mind-base + "to-do" idea + mind-consciousness. Seeing doors clarifies "where" to install wise restraint and session-length policies.

Internal Bases (6)

cakkhāyatana (eye-base)

sotāyatana (ear-base)

ghāṇāyatana (nose-base)

...and 3 more

Source: Manual of Abhidhamma; Mahāsi

External Bases (6)

rūpāyatana (form-base)

saddāyatana (sound-base)

gandhāyatana (odor-base)

...and 3 more

Dhātu (Elements)

Eighteen elements = the twelve bases + the six consciousnesses as distinct "knowings." This lens strips language to impersonal functions: door, object, knowing. It is excellent for cooling identity heat: "eye-element meets form-element; eye-consciousness-element knows."

Door Elements (6)

cakkhu-, sota-, ghāṇa-, jivhā-, kāya-, mano-dhātu

Object Elements (6)

rūpa-, sadda-, gandha-, rasa-, phoṭṭhabba-, dhamma-dhātu

Consciousness Elements (6)

cakkhu-, sota-, ghāṇa-, jivhā-, kāya-, mano-viññāna-dhātu

Source: Manual of Abhidhamma; Dr. Nandamāla

Link to Dependent Origination

Present Effect Sequence (Links 3-7):

Links 3-7: viññāna → nāma-rūpa → saṁjāyatana → phassa → vedanā

The Present Effect sequence is the aggregates rolling at the doors

Critical Hinge:

vedanā (feeling) is the live hinge to taṇhā (craving)

Practical Application:

Reading episodes via any lens lets you meet tone early and keep it clean

Source: Breaking the Wheel By Sao Dhammasami

Key Takeaways

- 1 Same moment, three lawful views: khandha (ingredients), āyatana (doors), dhātu (elements).
- 2 Flip lenses to catch vedanā early and keep C2 (vedanā → taṇhā) clean.
- 3 Use āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat.

Ch. 2 — Four Noble Truths by Analysis (*Vibhaṅga* mode)

Brief. Revisit *dukkha* not as mood but as lawful profile: what “counts” as *dukkha* in a moment; how *samudaya* (craving) shows up as a conditioning factor; what *nirodha* means experientially; and what *magga* looks like as specific mental factors and behaviors.

Primary References Teaching Text Book What You’ll Learn

Building on the lens-flipping agility from Chapter 1, this chapter applies the **Vibhaṅga**’s dissecting precision to the Four Noble Truths (**ariyasaccāni**), reframing them not as abstract doctrines or fleeting moods but as a lawful, experiential profile etched into every moment of mind. You’ll revisit **dukkha** (suffering) as an operational taxonomy: pinpointing what “counts” as *dukkha* in the raw data of a single arising—be it the inherent instability (**anicca**) of a thought’s flicker, the friction of contact (**phassa**), or the subtle ache of unfulfilled grasping—dissected through *khandha*-clumps, *āyatana*-collisions, and *dhātu*-dissolutions to reveal its universal footprint. From there, trace **samudaya** (origin) as the conditioning engine: how craving (**taṇhā**) manifests not vaguely but as targeted mental proliferations—sensual (**kāma**), existential (**bhava**), or annihilative (**vibhava**)—hijacking formations (**saṅkhāra**) to perpetuate the cycle, with exercises to map its handoffs in real-time episodes. Experientially, you’ll unpack **nirodha** (cessation) beyond mere “stopping”: as the vivid pause where conditions unwind, aggregates disperse without residue, and a luminous equipoise emerges, practiced through guided cessations in breath or sensation. Finally, embody **magga** (path) as concrete mechanics—the noble eightfold path unfolding as specific mental factors (**cetasika**) like right view (**sammādiṭṭhi**) as discerning wisdom, or right effort (**sammāvāyāma**) as volitional restraint—coupled with observable behaviors, such as pausing before reply or redirecting attention. Through **Vibhaṅga**-style breakdowns (e.g., truth-by-*khandha*, truth-by-*āyatana*), you’ll integrate these into a diagnostic toolkit, transforming the truths from sermon to scalpel for cutting through delusion in daily flux.

Primary References Teaching Text Book Modern Hook: The Phone-Scroll Loop

Envision the siren call of your phone during a quiet evening: thumb hovering, screen lights up with endless feeds, and suddenly you’re 20 minutes deep in a vortex of memes, news bites, and FOMO-fueled swipes—classic **dukkha** in digital drag. Through **Vibhaṅga** analysis, identify the markers: the *khandha*-layer of **vedanā**’s restless itch aggregating into **saññā**’s “just one more,” the *āyatana*-flash of eye-base latching onto form after form, or the *dhātu*-triads firing impersonally, door-to-object-to-knowing in relentless triad. Name the **samudaya** handoff: craving surges as a **kāma-taṇhā** bridge from neutral sight to proliferative scroll, conditioning the next tap via unseen **saṅkhāra** chains. For **nirodha**, feel the experiential drop—thumb stills, screen dims, and the loop’s momentum evaporates into spacious silence. Then, cue **magga** with a micro-intervention: invoke right effort (**sammāvāyāma**) by whispering a restraint cue like “pause, pivot to breath,” channeling right mindfulness (**sammāsatī**) to anchor in the present base. This hook turns addictive algorithms into

**ariyasacca* labs, where scrolling's dukkha becomes your proving ground for truth-dissection, reclaiming agency one mindful flick at a time.*

As with every chapter, wrap up with the fixed assessment pack—testing your grasp through T/F on dukkha's scope, fill-ins for magga factors, matching truths to lenses, diagram labels on a truth-overlay plate, short answers on nirodha's feel, a scenario dissecting a work deadline loop, a micro-log on personal craving handoffs, and a quick quiz sprint. Answer keys included: dissect, integrate, awaken.

Modern hook. *Phone-scroll loop: identify dukkha markers; name the craving handoff; propose a small magga intervention (right effort cue).*

Orientation (why this matters)

Here we dissect the Four Noble Truths as a live profile in one moment of experience. Dukkha is not a mood but a lawful pattern; samudaya (taṇhā) is the conditioning handoff; nirodha is the cooling of that process; magga are the specific factors and behaviors that shift the system. Using the Vibhaṅga method, we map the same micro-episode through khandha, āyatana, and dhātu so you can spot exactly where suffering is constructed—and how to deconstruct it. (Primary References Teaching Text Book: Manual of Abhidhamma; Mahāsi.)

Diagram Hook (what to draw/see)

Plate V2.3 — “Truths Map on an Urge.”

Caption: “In one urge: Dukkha profile (effect), Samudaya handoff (cause), Nirodha cooling, Magga moves.”

Plate V2.4 — “Samudaya → Upādāna Micro-Arc (preview).”

Caption: “From vedanā → taṇhā → upādāna—the thickening step we’ll study later.”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Dukkha (Truth of Stress/Unsatisfactoriness).**

In Vibhaṅga terms, dukkha is profiled through arising-and-passing aggregates under pressure: unstable rūpa, the squeeze of vedanā, graspy saññā making “mine,” saṅkhārā pushing to fix, and flickering viññāṇa. Read at the doors (āyatana), it appears as high contact-rate (phassa), jagged tones, and tight attentional funnels. At the dhātu level, it is simply turbulent element-functions without owner—clarifying that the burden is process, not person. (Primary References Teaching Text Book: Manual of Abhidhamma; U Thittila.)

- **Samudaya (Origin: Craving).**

The live hinge is vedanā → taṇhā (C2). Pleasant tone recruits “more”; unpleasant recruits “away”; neutral recruits “dull drift.” In āyatana terms, samudaya shows as the moment attention narrows to the baiting object. In khandha terms, watch saññā + saṅkhārā co-thicken the impulse. (Primary References Teaching Text Book: Manual of Abhidhamma; Breaking the Wheel By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

- **Nirodha (Cessation).**

Experientially, nirodha here means the non-arising or fading of craving and its downstream clinging—cooling (nibbāna-dhātu as object, ultimately). Before supramundane realization, we train proximate cooling: tone known, no grasp; breath widened; attention unhooked; equanimity (upekkhā) present. (Primary References Teaching Text Book: Mahāsi; Manual of Abhidhamma.)

- **Magga (Path).**

We deploy precise factors as mental functions and behaviors: Right View (seeing C2), Right Intention (renunciation/non-ill-will), Right Speech/Action/Livelihood (behavioral rails), Right Effort (four tasks), Right Mindfulness (sati tracking tone), Right Concentration (steady platform). In Abhidhamma language: presence of wholesome cetasikas (e.g., sati, hiri, ottappa, alobha, adosa, tatramajjhataṭṭā) conditioning skillful choice. (Primary References Teaching Text Book: Manual of Abhidhamma.)

Modern hook — Phone-scroll loop

- See dukkha markers: restlessness, time dilation, neck tension, “just one more.”
- Name samudaya: pleasant micro-hits (vedanā) tipping into “more” (taṇhā).
- Propose magga move (Right Effort cue): “Abandon arisen unwholesome”—turn phone face-down, one long out-breath, label tone, return to task.
- Taste nirodha: less tug, wider field, small relief.

Dependent Origination bridge.

Present-effect band (3–7) rolls toward C2 (vedanā → taṇhā). The Truths lens pairs cleanly with DO:

- Dukkha = Effects (② Present Effect & ④ Future Effect).
- Samudaya = Causes (① Past Cause & ③ Present Cause; here, C2 as live).

- *Nirodha* = With-ceasing of cause, effects fade.
- *Magga* = Causes of cessation (right view → fruition). (Primary References Teaching Text Book: *Breaking the Wheel* By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom (6').

1. **Two-pass read (2')**: Teacher narrates a 20-sec scroll urge on Plate V2.3: Pass 1 (Truths), Pass 2 (DO links).
2. **Spot C2 (2')**: In pairs, mark the exact *vedanā* word (pleasant / unpleasant / neutral), then point to the split-second when “more” forms.
3. **Magga micro-design (2')**: Choose one factor to activate this hour (e.g., Right Effort: set 25-min timer; Right Mindfulness: tone-naming).

B. Solo (8').

1. **One-urge log (5')**: When the phone calls, pause, capture: Door=; **Tone=**; C2? yes/no; Marker of *dukkha*=; **Chosen factor=**; Result after 5'=_____.
2. **Nirodha taste (3')**: Sit 3 breaths eyes soft; track the first half-second of tone without narrating; note cooling.

Assessment Pack

True/False (10)

1. In *Vibhaṅga* mode, *dukkha* is identified by lawful features in aggregates and doors, not by personal dislike. — **T**
2. *Samudaya* is identical to *upādāna*. — **F** (Craving precedes clinging.)
3. Neutral *vedanā* cannot condition craving. — **F** (It can condition drifting *taṇhā*.)
4. *Magga* in practice may be expressed as specific wholesome *cetasikas* appearing together. — **T**

5. Observing tone without grasping is a taste of *nirodha*. — **T**
6. Right Effort includes preventing unwholesome states from arising. — **T**
7. The Three Lenses are irrelevant to the Truths. — **F** (They expose the profile.)
8. In DO mapping, *dukkha* corresponds only to link 12. — **F** (It spans effect bands; ② & ④.)
9. Sati tracks tone; it does not choose behavior. — **T** (Choice is volition with wisdom.)
10. Seeing *vedanā* clearly guarantees no *taṇhā* arises. — **F** (It lowers probability; not a guarantee.)

Fill-in-the-Blanks (10)

Word bank: *vedanā*, *taṇhā*, *upādāna*, *magga*, *nirodha*, *phassa*, *sati*, *sammā-vāyāma*, *dukkha*, *upekkhā*

1. Contact is the meeting of door, object, and consciousness: _____. → **phassa**
2. Feeling-tone is called _____. → **vedanā**
3. Craving is _____. → **taṇhā**
4. Clinging is _____. → **upādāna**
5. Cessation is experienced as cooling: _____. → **nirodha**
6. The training path is _____. → **magga**
7. Mindfulness that notices tone is _____. → **sati**
8. Balanced even-mindedness is _____. → **upekkhā**
9. Right Effort in Pāli is _____. → **sammā-vāyāma**
10. The lawful profile of strain is _____. → **dukkha**

Matching (10)

Match each item to its best description.

Left

- A. dukkha*
- B. samudaya*
- C. nirodha*
- D. magga*
- E. sati*
- F. sammā-vāyāma*
- G. vedanā*
- H. taṇhā*
- I. upādāna*
- J. Truths×DO map*

Right

- 1. Cooling; non-arising of craving and clinging*
- 2. Lawful strain across aggregates/doors*
- 3. Training factors and behaviors producing cessation*
- 4. Tone: pleasant/unpleasant/neutral*
- 5. Craving impulse after tone*
- 6. Clinging; appropriation/thickening*
- 7. Mindfulness of what is present (e.g., tone)*
- 8. Prevent/abandon/cultivate/maintain*
- 9. Dukkha = effects; Samudaya = causes; Magga = causes of cessation; Nirodha = ceased effects*
- 10. Origin; the conditioning link from tone to grasp*

Key: A-2, B-10, C-1, D-3, E-7, F-8, G-4, H-5, I-6, J-9.

Label-the-Diagram (1)

On **Plate V2.3** (blank):

- Mark “**DUKKHA**” near effect features you notice (e.g., restless *vedanā*, tight focus).
- Circle the exact C2 handoff point “*vedanā* → *taṇhā*.”
- Annotate one **MAGGA** move beside it (e.g., “Right Effort: turn phone face-down”).
Key: Correct if (i) a *dukkha* marker is identified, (ii) C2 is placed at the tone→craving pivot, (iii) a plausible *magga* move is named.

Short Answer (2)

1. Explain how *āyatana* analysis clarifies *magga* in a phone-scroll loop.
Key points: Inputs at eye/mind doors; reduce contact rate; redesign notifications; supports Right Effort/Right Mindfulness.
2. Describe a felt sign of *nirodha* in a micro-urge and why it matters.
Key points: Less tug; wider field; breath ease; shows conditionality and builds confidence.

Scenario Case (1)

Case: You’ve been scrolling for 7 minutes. Neck aches, time feels slippery, “just one more.” Dissect the moment by the Four Truths and propose one *magga* intervention with the exact *cetasikas* you expect to arise.

Model answer (essentials): **DUKKHA:** strain signs; **SAMUDAYA:** pleasant/neutral *vedanā* → *taṇhā*; **NIRODHA:** cooling when unhooked; **MAGGA:** Right Effort + Right Mindfulness; *cetasikas*: *sati*, *hiri/ottappa*, *alobha*, *adosa*, *tatramajjhataṭṭā*.

Micro-Log (1) — 60–90s

“Door=; Object=; Tone=; C2? yes/no; **Dukkha markers=**; *Magga* factor I used=; **Cetasikas I could feel=**; 3-min after-taste=clean/muddy.”

Quick Quiz (5) — Multiple Choice

1. Which Truth names the live hinge from tone to craving?
A) *Dukkha* B) *Samudaya* C) *Nirodha* D) *Magga* → **B**

2. Which cetasika most directly tracks tone?

A) viriya B) sati C) chanda D) paññā → **B**

3. Which DO link carries the tone that often hands off to craving?

A) phassa B) vedanā C) upādāna D) bhava → **B**

4. Which behavior fits Right Effort (abandon arisen unwholesome)?

A) Plan next break B) Turn phone face-down now C) Switch wallpaper D) Buy new phone → **B**

5. A first taste of nirodha feels like:

A) New story about self B) Peak pleasure C) Reduced compulsion and widening D) Moral superiority → **C**

Takeaway Box (1–3 bullets)

- Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves.
- C2 lives at vedanā → taṇhā; meeting tone early is the practical hinge.
- Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment. (Primary References Teaching Text Book: Manual of Abhidhamma; Mahāsi; Breaking the Wheel By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Figures & Tables (for this chapter)

- **Plate V2.3 — Truths Map on an Urge (A4 PNG, 300 dpi, sRGB).**
Goal: Make the Four Truths visible on one micro-urge. Draw: Center “urge” icon; four quadrants around it: Dukkha markers; Samudaya pivot (C2); Nirodha cooling strip; Magga moves lane. Labels outside; one overlay only.
- **Plate V2.4 — Samudaya → Upādāna Micro-Arc (preview) (A4 PNG).**
Goal: Preview thickening from craving to clinging. Draw: Linear strip with vedanā → taṇhā → upādāna; note “grip-increase.”

● **Table T V2.3 — Truth → Observable Marker.**

Columns: Truth | Aggregate/Band cue | Door-sign | Short example (scroll loop).

Truth (sacca)	Aggregate/Band cue (what’s salient now)	Door-sign (where to read it)	Short example (scroll loop)
Dukkha (suffering/afflicted effect)	Vedanā-khandha spikes (pleasant hit → restlessness; unpleasant FOMO; neutral dulling) within the present-effect band (links 3–7).	Name the live triad: door + object + matching consciousness → “contact → feeling.” Hold here.	Thumb flicks; new reel lands; a pleasant tingle is noticed at the eye/ear door (“seeing + sound → pleasant”).
Samudaya (origin/cause)	Taṇhā (leaning/“wanting”), with upādāna forming; not an aggregate but lobha-rooted surge after feeling—the present-cause band (links 8–10).	Watch for the C2 bridge: vedanā → taṇhā hand-off (note “wanting to see more”).	After the pleasant hit, the hand automatically scrolls—“wanting” has already launched the next clip.
Nirodha (cessation)	The urge drops; tone cools; storyline doesn’t form. “With cessation of feeling (as fuel), craving ceases” is tasted as non-launch.	Same door-signs as above, but the handoff doesn’t occur; the felt pull fades while staying with tone.	You label “pleasant… wanting to scroll,” stay one breath with bare vedanā; urge dissolves; thumb rests.
Magga (path)	Path factors become operational: sati guards; viriya applies; samādhi steadies; paññā sees conditions—this is the reversal wheel.	Concrete cues at the door: name triad → tag tone → spot wanting → apply the factor-move (mindfulness/effort/equanimity).	You note “seeing… pleasant,” pause, soften grip (passaddhi), re-focus on chosen task tab (samādhi); craving didn’t launch.

● **Table T V2.4 — Magga Factor → Behavioral Cue.**

Columns: *Path factor* | *Mental factors (cetasikas)* | *In-the-moment behavior* | *60-sec check*.

<i>Path factor</i>	<i>Mental factors (cetasikas) anchor</i>	<i>In-the-moment behavior (what student does)</i>	<i>60-sec check (teacher metric)</i>
Right View (<i>sammā-diṭṭhi</i>)	<i>Paññā/amoha (wisdom; non-delusion) with non-greed/non-hate framing.</i>	<i>Silently restates: “Door→contact→feeling→(cut).” Sees event as conditions, not “me.”</i>	<i>Can articulate the triad and the C2 hinge for one scroll event without self-talk.</i>
Right Intention (<i>sammā-saṅkappa</i> : renunciation, goodwill, harmlessness)	<i>Alobha, adosa guiding wholesome aiming; supported by vitakka directing.</i>	<i>Re-aims: “Not seeking another hit; wish well; no harm to attention.” Thumb stops; posture eases.</i>	<i>Reports the chosen aim in 1 line; urge amplitude visibly drops.</i>
Right Speech	<i>Hiri-ottappa (moral shame/fear of wrong), alobha/adosa.</i>	<i>Doesn’t share/forward a hot clip impulsively; waits, checks truth/kindness/benefit.</i>	<i>No impulsive send during the minute; names the restraint reason.</i>
Right Action	<i>Hiri-ottappa, cetanā governed by non-greed/non-hate.</i>	<i>Puts phone down; straightens seat; breathes once before any move.</i>	<i>Body stills within 20s; less fidgeting through the minute.</i>
Right Livelihood	<i>Same duo (hiri/ottappa) steering choices; sati as ongoing guard.</i>	<i>Declines to check personal feed in client meeting time; re-opens work doc.</i>	<i>Can state the livelihood boundary honored in that minute.</i>
Right Effort (<i>sammā-vāyāma</i>)	<i>Viriya energizes antidotes; balances hindrances.</i>	<i>Applies “four right efforts” micro: prevent new craving, abandon rising pull, cultivate calm, maintain clarity.</i>	<i>Names which of the four was used; craving curve decays within 30–60s.</i>
Right Mindfulness (<i>sammā-sati</i>)	<i>Sati (guardianship; non-wobbling presence).</i>	<i>Labels promptly: “seeing/hearing... pleasant.” Holds tone without story at C2.</i>	<i>Can keep a continuous label on vedanā for the whole minute.</i>

Right Concentration (sammā-samādhi)	<i>Ekaggatā</i> (one-pointedness) within the samādhi cluster; supports steady viññāṇa. (Path stabilizes knowing.)	<i>Locks attention on the work cursor/breath; field quiets; non-launch becomes easy.</i>	<i>Reports <2 attention breaks; describes the chosen anchor clearly.</i>
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Notes (for instructors):

- *Present-effect vs present-cause mapping clarifies why we coach “read vedanā and cut the C2 bridge” in real time.*
- *Bojjhaṅga balances (energy/calm) are your quick dials to support the above factor-moves during the minute.*

House style traceability anchors used above: DO hinge (vedanā → taṇhā), present-band parsing, and Path-as-reversal are drawn from our internal Abhidhamma practice notes and DO handbooks.

Answer Keys (consolidated)

- *T/F, Fill-ins, Matching, MCQ: keys printed inline after each section.*
- *Label-the-Diagram, Short Answers, Scenario: rubric keys supplied with bullet “Key points/Model essentials.” Valid variations accepted if doctrinally sound.*

How this chapter bridges forward

*This chapter turns the Four Truths into a pocket diagnostic you can run in seconds. Next, we’ll apply the same agility to **Faculties (Indriya)** and **Path Factors**, then fold it into **Satipaṭṭhāna** labs and finally the **Paṭiccasamuppāda** map—so the same phone ping can be read as Truths, Doors, Elements, and Links, with one steady aim: meet tone, prevent thickening, and cultivate the path.*

Figures. *Plate V2.3 Truths Map on an Urge; Plate V2.4 Samudaya → Upādāna micro-arc (preview).*
Tables. *T V2.3 Truth → Observable Marker; T V2.4 Magga Factor → Behavioral Cue.*

Plate V2.3 — Truths Map on an Urge

"In one urge: Dukkha profile(effect), Samudaya handoff(cause), Nirodha cooling Magga moves."



Hide Phone Scroll Analysis

Show DO Bridge

1. Dukkha

dukkha (suffering, stress, unsatisfactoriness)

Lawful strain across aggregates and doors

Not a mood but a lawful pattern profiled through arising and passing aggregates under pressure

Khandha Analysis:

rūpa: unstable material processes
vedanā: the squeeze of feeling tone
saññā: graspy recognition making 'mine'
saṅkhārā: formations pushing to fix
viññāṇa: flickering consciousness

Āyatana:

High contact rate (phassa), jagged tones, tight attentional funnels

Dhātu:

Turbulent element functions without owner—burden is process, not person

Phone Scroll Markers:

- Restless vedanā and tight focus
- Time feels slippery and distorted
- Physical tension (neck, shoulders)
- Compulsive 'just one more' impulse
- Attention captured and funneled

2. Samudaya

samudaya (origin, arising)

The conditioning handoff from tone to grasp

The live hinge at vedanā → taṇhā (C2 in Dependent Origination)

3. Nirodha

nirodha (cessation)

Cooling; non-arising of craving and clinging

Non-arising or fading of craving and downstream clinging—experiential cooling

4. Magga

magga (path)

Training factors and behaviors producing cessation

Specific mental factors (cetasikas) and observable behaviors that shift the system

Phone Scroll Loop Analysis

The siren call of your phone during a quiet evening: thumb hovering, screen lights up with endless feeds, and suddenly you're 20 minutes deep in a vortex of memes, news bites, and FOMO-fueled swipes—classic dukkha in digital drag

Dukkha Markers:

Khandha: vedanā's restless itch aggregating into saññā's 'just one more'

Āyatana: eye-base latching onto form after form

Dhātu: firing impersonally door-to-object-to-knowing in relentless succession

Observable signs:

- restlessness
- time dilation
- neck tension
- 'just one more' impulse

Samudaya Handoff:

Mechanism: cravings surge as kāma-taṇhā bridge from neutral sight to proliferative scroll

C2 Pivot: pleasant micro-hits (vedanā) tipping into 'more' (taṇhā)

Conditioning: unseen saṅkhāra chains condition the next tap

Nirodha Cooling:

thumb stills, screen dims, and the loop's momentum evaporates into spacious silence

Signs:

- less tug
- wider field
- small relief
- breathease

Magga Intervention:

Right Effort: invoke sammāvāyāma by whispering restraint cue: 'pause, pivot to breath'

Right Mindfulness: channel sammāsati to anchor in present base

Behavior: turn phone face-down, one long out-breath, label tone, return to task

Cetasikas: satī, hirī, ottappa, alobha, adosa, tatramajjhataṭṭā

🌀 Truths Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → taṇhā meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment

Plate V2.3 — Truths Map on an Urge

"In one urge, Dukkha profiles (effect), Samudaya handoff (cause), Nirodha cooling (Magga moves)." *—*



Hide Phone Scroll Analysis

Hide DO Bridge

1. Dukkha

dukkha (suffering, stress, unsatisfactoriness)

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- Compulsive 'just one more' impulse
- Attention captured and funneled

2. Samudaya

samudaya (origin, arising)

The conditioning handoff from tone to grasp

The live hinge at vedanā → taṇhā (C2 in Dependent Origination)

3. Nirodha

nirodha (cessation)

Cooling; non-arising of craving and clinging

Non-arising or fading of craving and downstream clinging—experiential cooling

4. Magga

magga (path)

Training factors and behaviors producing cessation

- Specific mental factors (cetasikas) and observable behaviors that shift the system

Phone Scroll Loop Analysis

The siren call of your phone during a quiet evening: thumb hovering, screen lights up with endless feeds, and suddenly you're 20 minutes deep in a vortex of memes, news bites, and FOMO-fueled swipes—classic dukkha in digital drag

Dukkha Markers:

Khandha: vedanā's restless itch aggregating into saññā's 'just one more'
Āyatana: eye-base latching onto form after form
Dhātu: firing impersonally door-to-object-to-knowing in relentless succession
Observable signs:
• restlessness
• time dilation
• neck tension
• 'just one more' impulse

Nirodha Cooling:

thumb stills, screen dims, and the loop's momentum evaporates into spacious silence
Signs:
• less tug
• wider field
• small relief
• breathe ease

Samudaya Handoff:

Mechanism: craving surges as kāma-taṇhā bridge from neutral sight to proliferative scroll
C2 Pivot: pleasant micro-hits (vedanā) tipping into 'more' (taṇhā)
Conditioning: unseen saṅkhāra chains condition the next tap

Magga Intervention:

Right Effort: invoke sammāvāyāma by whispering restraint cue: 'pause, pivot to breath'
Right Mindfulness: channel sammāsati to anchor in present base
Behavior: turn phone face-down, one long out-breath, label tone, return to task
Cetasikas: sati, hiri, vottappa, alobha, adosa, tatramajjhataṭṭā

Dependent Origination Bridge

Present Effect Band:

Links 3-7 roll toward C2 (vedanā → taṇhā)

Dukkha:

Effects (② Present Effect & ④ Future Effect)

Nirodha:

With-ceasing of cause, effects fade

Samudaya:

Causes (① Past Cause & ③ Present Cause; C2 as live hinge)

Magga:

Causes of cessation (right view → fruition)

C2 Focus:

The critical handoff point where tone conditions craving

🌀 Truths Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → taṇhā meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment

🔍 Four Truths Analysis Practice

A. Classroom (6 mins)

Two-pass read → Spot C2 → Magga micro-design

B. Solo (8 mins)

One-urge log → Nirodha taste practice

Truth → Observable Marker Reference:

Truth	Aggregate/Band Cue	Door Sign	Scroll Example
Dukkha	Unstable rūpa, squeeze of vedanā, graspy saññā	High contact rate, jagged tones, tight focus	Restless itch, timedilation, neck tension
Samudaya	Saññā + saṅkhārā co-thickening impulse	Attention narrows to baiting object	Pleasant micro-hits → 'more' impulse
Nirodha	Aggregates disperse without residue	Contact rate drops, tone unhooked	Thumb stills, momentum evaporates
Magga	Wholesome cetasikas co-arise	Wise restraint at input doors	Turn phone down, breath, label tone

Magga Factor → Behavioral Cue:

Right View (sammā-diṭṭhi)

Mental Factors: paññā, yoniso-manasikāra

In-Moment: Recognize conditioned arising 'this' 60s Check: Less identification with urges craving is conditioned

Right Effort (sammā-vāyāma)

Mental Factors: viriya, sati

In-Moment: Turn phone face-down, abandon unwholesome state

60s Check: Unwholesome state actually abandoned

Right Mindfulness (sammā-sati)

Mental Factors: sati, sampajañña

In-Moment: Label tone: 'pleasant/neutral/unpleasant'

60s Check: Clear awareness of present conditions

Right Concentration (sammā-samādhi)

Mental Factors: ekaggatā, passaddhi

In-Moment: Three conscious breaths unified attention

60s Check: Steadier, less scattered awareness

🔍 Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → taṇhā meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment. Practice until the analysis becomes automatic and insightful.

🔍 Four Truths Analysis Practice

A. Classroom (6 mins)

Two-pass read → Spot C2 → Magga micro-design

B. Solo (8 mins)

One-urge log → Nirodha taste practice

Classroom : Truths Analysis Training

Start 6-min Timer

Three-Step Flow:

Step 1: Two-pass read (2 min)

Teacher narrates 20-sec scroll urge: Pass 1 (Truths), Pass 2 (DO links)

Current

Step 2: Spot C2 (2 min)

In pairs, mark exact vedanā word, point to split second when 'more' forms

Select

Step 3: Magga micro-design (2 min)

Choose one factor to activate this hour (Right Effort timer, Right Mindfulness tone-naming)

Select

Sample Scroll Urge Analysis:

Pass 1 (Truths): Dukkha = restless itch, Samudaya = pleasant hits → "more"; Nirodha = thumb stills, Magga = turn phone down

Pass 2 (DO): Links 3-7 roll to C2 (vedanā → taṇhā; craving conditions next swipe)

C2 Spot: Exact moment pleasant micro-hit becomes "need more stimulation"

Magga Factor: Right Effort - abandon arisen unwholesome (turn phone face-down now)

Truth → Observable Marker Reference:

Truth	Aggregate/Band Cue	Door Sign	Scroll Example
Dukkha	Unstable rūpa, squeeze of vedanā, graspy saññā	High contact rate, jagged tones, tight focus	Restless itch, time dilation, neck tension
Samudaya	Saññā + saṅkhārā co-thickening impulse	Attention narrows to baiting object	Pleasant micro-hits → 'more' impulse
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Magga	Wholesome cetasikas co-arise	Wise restraint at input doors	Turn phone down, breath label tone

Magga Factor → Behavioral Cue:

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In-Moment: Turn phone face-down, abandon unwholesome state

60s Check: Unwholesome state actually abandoned

Right Mindfulness (sammā-sati)

Mental Factors: sati, sampajañña

In-Moment: Label tone 'pleasant/neutral/unpleasant'

60s Check: Clear awareness of present conditions

Right Concentration (sammā-samādhi)

Mental Factors: ekaggatā, passaddhi

In-Moment: Three conscious breaths unified attention

60s Check: Steadier, less scattered awareness

🔍 Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → taṇhā meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment. Practice until the analysis becomes automatic and insightful.

Four Truths Analysis Practice

A. Classroom (6 mins)

Two-pass read → Spot C2 → Magga micro-design

B. Solo (8 mins)

One-urge log → Nirodha taste practice

Solo: Live Urge Analysis

Start 8-min Timer

One-Urge Log (5 minutes):

When the phone calls, pause and capture the moment before acting

Door:

eye/ear/mind...

Tone:

pleasant/unpleasant/neutral

C2 Present? (vedanā → tanhā):

yes/no - did tone trigger craving?

Dukkha marker noticed

restlessness/tension/compulsion...

Magga factor chosen:

Right Effort/Mindfulness/Concentration...

Result after 5 min:

clean/muddy/mixed...

Save Urge Log

Nirodha Taste (3 minutes):

Sit with eyes soft, track the first half-second of tone without narrating, note any cooling

Breath count completed

1

2

3

Tone observed (without narrating):

pleasant/neutral/unpleasant - just the raw tone

Cooling noted

less tug/wider field/breath ease/none noticed...

Truth → Observable Marker Reference:

Truth	Aggregate/Band Cue	Door Sign	Scroll Example
Dukkha	Unstable rūpa, squeeze of vedanā, graspy saññā	High contact rate, jagged tones, tight focus	Restless itch, timedilation, neck tension
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In-Moment: Recognize conditioned arising 'this' **60s Check:** Less identification with urges, craving is conditioned

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In-Moment: Label tone: 'pleasant/neutral/unpleasant' **60s Check:** Clear awareness of present conditions

Right Concentration (sammā-samādhi)

Mental Factors: ekaggatā, passaddhi

In-Moment: Three conscious breaths unified attention **60s Check:** Steadier, less scattered awareness

Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → tanhā; meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment. Practice until the analysis becomes automatic and insightful.

Orientation Why This Matters

Here we dissect the Four Noble Truths as a live profile in one moment of experience. Dukkha is not a mood but a lawful pattern; samudaya (taṇhā) is the conditioning handoff; nirodha is the cooling of that process; magga are the specific factors and behaviors that shift the system.

Using the Vibhaṅga method, we map the same micro-episode through khandha, āyatana, and dhātu so you can spot exactly where suffering is constructed—and how to deconstruct it.

Primary References: Manual of Abhidhamma; Mahāsi; Breaking the Wheel By Sao Dhammasami

Modern Hook: The Phone-Scroll Loop

The siren call of your phone during a quiet evening: thumb hovering, screen lights up with endless feeds, and suddenly you're 20 minutes deep in a vortex of memes, news bites, and FOMO-fueled swipes—classic dukkha in digital drag.

Dukkha Markers:

- restlessness
- time dilation
- neck tension
- 'just one more' impulse

Samudaya Handoff:

pleasant micro-hits (vedanā) tipping into 'more' (taṇhā)

Nirodha Experience:

thumb stills, screen dims, and the loop's momentum evaporates into spacious silence

Magga Move:

turn phone face-down, one long out-breath, label tone, return to task

This turns addictive algorithms into ariyasacca labs: scrolling's dukkha becomes your proving ground for truth-dissection, reclaiming agency one mindful flick at a time.

Doctrinal Core

1. Dukkha (dukkha)

Not a mood but a lawful pattern profiled through arising-and-passing aggregates under pressure

Khandha Analysis:

rūpa: unstable material processes
vedanā: the squeeze of feeling-tone
saññā: graspy recognition making 'mine'
saṅkhārā: formations pushing to fix
viññāṇa: flickering consciousness

Āyatana Analysis:

High contact-rate (phassa), jagged tones, tight attentional funnels

Dhātu Analysis:

Turbulent element-functions without owner—burden is process, not person

Source: Manual of Abhidhamma; Mahāsi

2. Samudaya (samudaya)

The live hinge at vedanā → taṇhā (C2 in Dependent Origination)

Āyatana Analysis:

Moment attention narrows to the baiting object

Dhātu Analysis:

Neutral element-functions suddenly recruit ownership

Source: Manual of Abhidhamma; Breaking the Wheel

3. Nirodha (nirodha)

Non-arising or fading of craving and downstream clinging—experiential cooling

Source: Manual of Abhidhamma; Mahāsi

4. Magga (magga)

Specific mental factors (cetasikas) and observable behaviors that shift the system

Source: Manual of Abhidhamma; Mahāsi

Dependent Origination Bridge

Present Effect Band:

Links 3-7 roll toward C2 (vedanā → taṇhā)

Truths x DO Mapping:

Dukkha:

Effects (② Present Effect & ④ Future Effect)

Nirodha:

With-ceasing of cause, effects fade

Samudaya:

Causes (① Past Cause & ③ Present Cause; C2 as live hinge)

Magga:

Causes of cessation (right view → fruition)

C2 Focus:

The critical handoff point where tone conditions craving

Source: Breaking the Wheel By Sao Dhammasami

Key Takeaways

- Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves.
- C2 lives at vedanā → taṇhā; meeting tone early is the practical hinge.
- Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment.

Ch. 3 — Five Aggregates (Khandha) as a Working Grammar

Brief. Deepen aggregate literacy beyond names: typical confusions (*vedanā* vs. *taṇhā*; *saññā* vs. *vitakka*), how *saṅkhāra* bundles intentions, and how *viññāṇa* relates to door-specific knowings.

Modern hook. Team chat feedback moment: map which aggregates were most salient before you typed.

Figures. Plate V2.5 Aggregates Layered on a Chat.

Tables. T V2.5 Five Aggregates → Quick Gloss + Daily Cue; T V2.6 Near-Neighbors (e.g., *cetanā* vs. *chanda* vs. *taṇhā*).

Primary References Teaching Text Book What You'll Learn

Elevating your *khandha* fluency from mere nomenclature to a fluid working grammar, this chapter immerses you in the five aggregates (**pañcakkhandhā**) as dynamic operators of experience, dissecting their interplay to reveal the mind's syntactic secrets. Beyond rote recall of **rūpa** (form), **vedanā** (feeling), **saññā** (perception), **saṅkhāra** (formations), and **viññāṇa** (consciousness), you'll navigate typical pitfalls: clarifying **vedanā**'s neutral hedonic tone—raw pleasant/unpleasant/neutral—as distinct from **taṇhā**'s sticky craving that warps it into pursuit or aversion; untangling **saññā**'s labeling function (the mind's quick-tagging of "blue" or "threat") from **vitakka**'s discursive application (the sustained "what if?" rumination that follows). Delve into **saṅkhāra**'s bundling prowess: how this aggregate weaves volitions, intentions, and karmic impulses into tight coils—bundling a simple "reach for coffee" into layers of habit, ethics, and unseen defilements—practiced through unpacking your own micro-actions. Finally, trace **viññāṇa**'s relational essence: not a monolithic "awareness" but door-specific knowings (**dvāra-viññāṇa**), arising conditionally at eye-door for sights, ear-door for sounds, or mind-door for ideas, linking back to *āyatana* and *dhātu* lenses for seamless flips. Through targeted exercises—aggregate timelines on personal vignettes, confusion-busting drills, and grammar-style sentence-building with *khandhas*—you'll wield them as a diagnostic syntax, spotting how they script *dukkha*'s narratives and opening doors to their dissolution in insight.

Orientation (why this matters; 3–6 lines)

The five aggregates—*rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*—are a practical grammar for any lived moment. Reading episodes through this grammar dissolves “self” into lawful functions and reveals where unskillful momentum forms. We'll clean up common confusions (e.g., *vedanā* vs *taṇhā*; *saññā* vs *vitakka*), see how *saṅkhārā* bundles intentions, and clarify how *viññāṇa* is door-specific knowing rather than a single monolithic “mind.” This is *Abhidhamma*'s *nippariyāya* (unembellished) method applied to your day.

Diagram Hook (what to draw/see; 1 caption)

Plate V2.5 — “Aggregates Layered on a Chat.”

Caption: “Before you typed: which aggregates were loudest?”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **The unit:** Any event (e.g., reading a team-chat feedback bubble) comprises material conditions (*rūpa*), door-specific knowing (*viññāṇa*), felt tone (*vedanā*), marking/recognizing (*saññā*), and volitional formations (*saṅkhārā*). The Abhidhamma treats these as ultimate phenomena, not a hidden self.
- **Door-specific knowing:** *Viññāṇa* arises matching a door (eye, ear, etc.). Seeing the message icon is eye-consciousness; the subsequent “meaning read” involves mind-door processes. Keep it functional and impersonal. (U Thittila emphasizes door-based differentiations.)
- **Typical confusions to correct:**
 - *Vedanā* vs *taṇhā*: *vedanā* is just the tone (pleasant/unpleasant/neutral); *taṇhā* is craving after tone—the link we aim to intercept.
 - *Saññā* vs *vitakka*: *saññā* marks/recognizes (“this is my manager’s note”); *vitakka* (an applied mental factor under *saṅkhārā*) aims attention onto the object.
- **Saṅkhārā as bundles:** Volitions and associated factors organize the next move—hesitate, justify, reply, or breathe. (See glossary entries: *cetanā* volition; *chanda* desire-to-do; *taṇhā* craving—distinct roles.)
- **Material side matters:** The visible bubble, the glow of the screen, and eye-sensitivity are *rūpa* supports enabling the mental aggregates to engage.
- **Three marks on the aggregates:** Insight applies *anicca-dukkha-anattā* to formations collected as the five aggregates—cooling ownership and drama around “my feedback.”

Modern hook — Team chat feedback moment.

Before typing, map:

- *rūpa*: pixels/pressure/brightness;

- *viññāṇa*: eye-consciousness then mind-door knowing;
- *vedanā*: sting/pleasure/neutral;
- *saññā*: “critique from boss”;
- *saṅkhārā*: surge to defend, plan to wait, or choose a steady reply.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Read-pause parse (2')**: Teacher displays a short, slightly critical chat message; class silently notes which aggregate was most salient first.
2. **Five-line grammar (3')**: On slips, write one short clause per aggregate for that moment (see model above).
3. **Neighbor clean-ups (2')**: In pairs, correct *vedanā* ≠ *taṇhā* and *saññā* ≠ *vitakka* slips.
4. **Door call-out (1')**: Name the door where *viññāṇa* first arose.

Solo (5–8 min)

- **Micro-trace (3')**: Re-open yesterday’s chat; write a five-aggregate micro-summary (≤25 words).
- **C2 guard (2')**: Circle the *vedanā* word; state one *taṇhā* prevention move (label tone; widen attention; schedule reply).
- **Neighbor drill (2–3')**: Fill a mini-matrix distinguishing *cetanā*/*chanda*/*taṇhā* for your intended next action (see T V2.6).

Assessment Pack

(Counts fixed. Answer keys follow immediately.)

True/False (10)

1. *Vedanā* already includes wanting or resisting. — **F** (It’s only tone.)

2. *Saññā* labels/recognizes the object. — **T**
3. *Viññāṇa* is a single, non-door-specific awareness. — **F** (Door-specific.)
4. *Saṅkhārā* includes volition shaping the next act. — **T**
5. *Rūpa* is irrelevant to online chats. — **F** (Screen, light, eye-sensitivity.)
6. Applying the three marks to aggregates cools ownership. — **T**
7. *Chanda* and *taṇhā* are identical in *Abhidhamma*. — **F** (Desire-to-do vs craving.)
8. *Vitakka* is the same as *saññā*. — **F** (Applied thought vs marking.)
9. Knowing the door helps you place *phassa* correctly. — **T**
10. Lens agility is compatible with *Abhidhamma*'s literal method. — **T**

T/F Answer Key: Provided inline.

Fill-in-the-Blanks (10) — Word bank: *rūpa, vedanā, saññā, saṅkhārā, viññāṇa, phassa, taṇhā, cetanā, chanda, vitakka*

1. The aggregate that recognizes the message as “feedback” is _____ → **saññā**
2. The tone (pleasant/unpleasant/neutral) is _____ → **vedanā**
3. The push to type quickly is organized by _____ (general aggregate) → **saṅkhārā**
4. Within that aggregate, the specific “volition” factor is _____ → **cetanā**
5. The desire-to-do (e.g., “I want to improve this reply”) is _____ → **chanda**
6. Craving after tone is _____ → **taṇhā**
7. The applied placing of attention onto the message is _____ → **vitakka**
8. The seeing-of-the-bubble (door-based knowing) is _____ → **viññāṇa**

9. The visible bubble and eye-sensitivity belong to _____ → **rūpa**

10. The meeting of door, object, and knowing is _____ → **phassa**

Fill-in Key: As above.

Matching (10)

Left (Terms) → Right (Best description)

- A. rūpa → 1) Screen pixels, eye-sensitivity supports
- B. vedanā → 2) Felt tone only
- C. saññā → 3) Marking/recognizing “boss’s note”
- D. saṅkhārā → 4) Volitional bundle shaping next act
- E. viññāṇa → 5) Door-specific knowing
- F. cetanā → 6) Volition within saṅkhārā
- G. chanda → 7) Desire-to-do (value-aligned)
- H. taṇhā → 8) Craving after tone
- I. vitakka → 9) Applied initial placing onto the object
- J. phassa → 10) Contact: door+object+matching knowing

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

Using **Plate V2.5 (blank)** annotate the chat moment:

- Inner ring: write rūpa → viññāṇa → vedanā → saññā → saṅkhārā.
- Margin arrows: tag phassa where door, object, and knowing meet.

Key: Any accurate placement showing the full five-part unit and correct phassa location.

Short Answer (2)

1. In two sentences, explain why vedanā is not taṇhā and why that matters at work.

Key points: Tone vs craving; keeping C2 from forming prevents unskillful replies.

2. How does door-specific viññāṇa clarify your next skillful move?

Key points: Knowing which door engaged guides input restraint and attention placement.

Scenario Case (1)

Case: You read a terse “Need this by noon” message. Map the five aggregates just before you type, then propose one saṅkhārā reconfiguration for a wiser reply.

Model Answer (outline): rūpa (text), viññāṇa (mind-door after eye), vedanā (unpleasant), saññā (“deadline pressure”), saṅkhārā (urge to defend). Reconfigure: activate cetanā to acknowledge receipt + clarify scope; schedule breath; then draft.

Micro-Log (1) — 60–90s template

“Door=; **Object=**; vedanā=; **saññā label=**; Noted cetanā/chanda/taṇhā=; **Chosen move=**; 10-min after-taste=clean/muddy.”

Quick Quiz (5)

1. Which aggregate is the primary “marker/recognizer”?
A rūpa B saññā C saṅkhārā D viññāṇa → **B**
2. The factor that pushes an act inside saṅkhārā is:
A cetanā B vedanā C taṇhā D rūpa → **A**
3. “Desire-to-do” (e.g., improve) without thirsting is:
A taṇhā B chanda C diṭṭhi D pīti → **B**
4. First arising in a visual chat event belongs to:
A jivhā-door B mind-door only C eye-door viññāṇa D body-door → **C**
5. Which statement matches Abhidhamma method?
A “Self chooses replies.” B “Aggregates function without owner.” → **B**

Takeaway Box (1–3 bullets)

- Treat moments as aggregate grammar: rūpa, viññāṇa, vedanā, saññā, saṅkhārā—no owner needed.
- Catch vedanā before taṇhā forms; choose value-aligned chanda and clear cetanā.
- Door-specific viññāṇa guides where to adjust attention and inputs.
-

Figures & Tables (this chapter)

- **Plate V2.5 — Aggregates Layered on a Chat** (A4 landscape PNG @300 dpi, sRGB; labels outside; one overlay). Pedagogical purpose: show a real chat episode mapped to five aggregates with a phassa marker.
- **Table T V2.5 — Five Aggregates → Quick Gloss + Daily Cue.**
Columns: Aggregate | One-line function | Daily-life cue | Typical confusion to avoid | Practice nudge.

Aggregate (khandha)	One-line function	Daily-life cue (what pops first)	Typical confusion to avoid	Practice nudge (10–30s)
Rūpa (form)	The material datum contacted (sight, sound, odor, taste, touch).	“Red badge flashes,” “ping tone,” “thumb pressure on glass.”	Treating rūpa as already “mine/meaningful.” It’s just the object.	Say: “form/sound/touch known.” Keep it impersonal for one breath.
Vedanā (feeling-tone)	Hedonic tone: pleasant, unpleasant, neutral.	“Pleasant tingle,” “ugh,” “blank/dull.”	Mistaking tone for craving; vedanā isn’t taṇhā.	Label tone only for 2 breaths; watch the C2 hinge (don’t move yet).
Saññā (perception)	Marks/recognizes features; “this is Slack ping.”	Quick naming/recognition of app/icon/voice.	Inflating labels into stories/selves.	Softly note “recognizing”; return to bare tone/form.
Saṅkhārā (formations)	Intentions, efforts, and mental fabrications (incl. cetanā).	Micro-urge: “check now,” hand pre-moves.	Confusing wholesome chanda with grasping (taṇhā).	Name intention: “intending to check.” Let the urge crest/fade; then choose.
Viññāṇa (consciousness)	The specific “knowing” at a door (eye-, ear-, mind-, etc.).	“Hearing occurs,” “seeing occurs,” “thinking occurs.”	Taking knowing as a controller/self.	Note “knowing... gone.” Re-anchor on the current door for 10s.

Tie-ins used in class: Hold at vedanā to prevent the vedanā → taṇhā handoff (our “C2” cut)

- **Table T V2.6 — Near-Neighbors (Cetanā vs Chanda vs Taṇhā ... + Vitakka/Vicāra).**
Columns: Factor | Role | When it shows | Easily confused with | Disambiguating test | Example line from chat. (Ground terms via glossary: cetanā/chanda/taṇhā.

Factor	Role (gloss)	When it shows	Easily confused with	Disambiguating test	Example line from chat
Cetanā (volition)	The “doing” that organizes co-arising states; driver of kamma.	Right as the mind leans to act (thumb starts to move).	Chanda (wholesome zeal) or background craving.	Ask: “Is this the mental ‘push’ to do?” If yes, that’s cetanā; it’s the kamma-maker conascent with citta.	“I was already moving to open it before I knew—yep, that was the ‘do’.”
Chanda (desire-to-do, zeal, wish)	Value-neutral desire/interest to undertake or attain.	When intention aims at a task (“finish this email first”).	Taṇhā (craving for pleasantness).	Ask: “Is this about the task/goal (can be wholesome) or about the ‘hit’?” If it’s task-aimed without gripping, it’s chanda.	“I want to complete the draft before checking messages.”
Taṇhā (craving)	Thirst that seeks pleasant, becoming, or non-becoming.	Right after pleasant/unpleasant tone, pulling to continue/avoid.	Chanda or simple vedanā.	Check the fuel: “Is this chasing/avoiding the tone?” If yes, it’s taṇhā (kāma/bhava/vibhava modes).	“One more reel—just one... okay, another.”
Vitakka (initial application)	Places the mind on the object; the “aiming” or first touch.	At the moment attention swings to the ping/story.	Vicāra (sustaining), or planning.	Feel the “click-on”: it’s the first set; if the mind is already rubbing/continuing, that’s vicāra.	“Attention snaps to the notification bubble.”
Vicāra (sustained application)	Keeps the mind rubbing on the object; continued examination.	As the mind keeps mulling replay/details.	Vitakka or ordinary rumination.	If the attention is already on and continues to ‘massage’ the object, it’s vicāra (vitakka has passed).	“I’m now circling: who, why, what if... still thinking.”

Instructor cue: When students conflate chanda with taṇhā, bring them back to the vedanā checkpoint and ask, “Is this about a wholesome task aim or about prolonging/escaping a feeling?” Then locate the cetanā—that’s the actionable lever (kamma-maker).

Side note on wording used above:

- Chanda = “desire (to do or to attain)” in our glossary; taṇhā = “craving.”
- Vitakka/vicāra = “apply / sustain” on the object (jhāna-factor language used pedagogically for everyday attention).

House practice thread these tables support: “Door → Contact → Feeling (hold) → Name the pull (if any) → Spot whether it’s chanda or taṇhā → Find cetanā → Choose the path-move.” (Our DO practice grammar for trimming the vedanā → taṇhā bridge in real time.)

Answer Keys

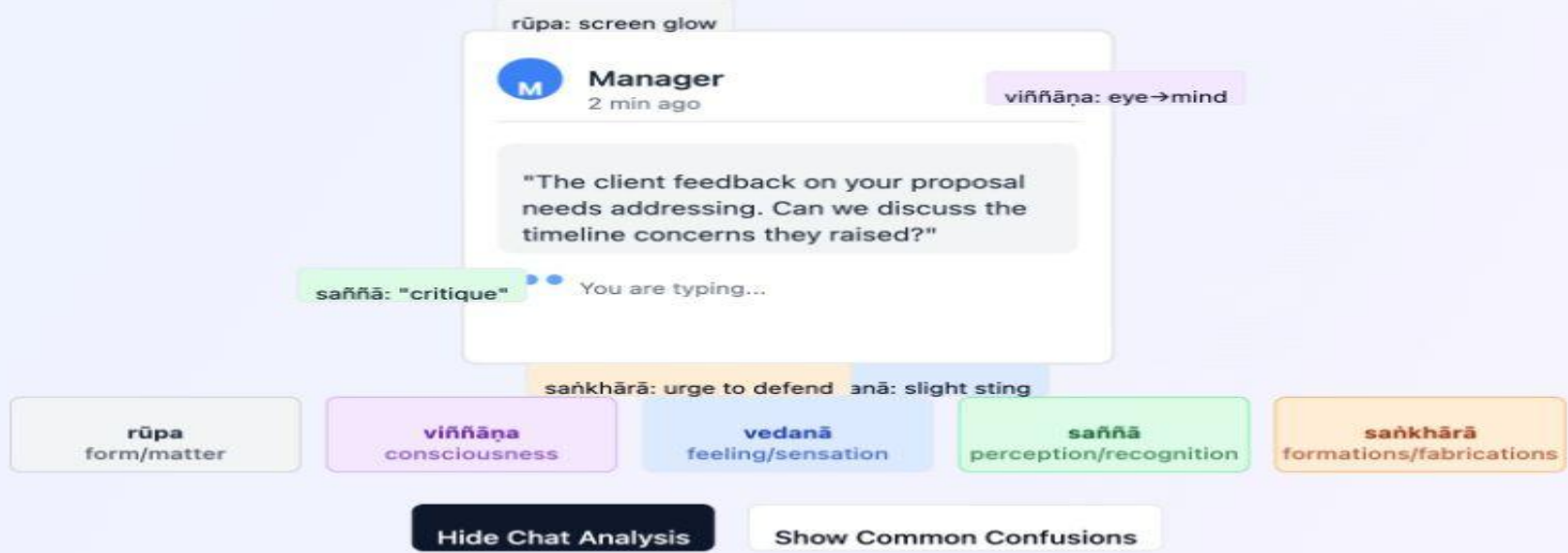
Provided directly under each assessment block (T/F, Fill-in, Matching, Label, SA, Scenario, Quick Quiz). Open-response items include rubric points for valid variations.

Series Arc Link: *Mastering the aggregate grammar here powers Chapters 4–5 (doors/contact/feeling) and sets you up for Volume 3’s present-flow tracking (Links 3–7) where the vedanā → taṇhā hinge is trained in the wild.*

With steadiness and clarity, keep the grammar simple—and kind.

PlateV2.5— Aggregates Layered on a Chat

"Before you typed: which aggregates were loudest?"



vedanā (feeling/sensation)

Quick Gloss:

Hedonic tone only: pleasant/unpleasant/neutral

Function: Raw feeling-tone without elaboration or craving

Daily Cue:

The immediate pleasant/unpleasant/neutral before any story

Chat Example: Slight sting (unpleasant) or curiosity (neutral) - just the raw tone

Practice:

Typical Confusion: Including wanting, resisting, or emotional reactions

Practice Nudge: Catch pure tone before taṇhā recruitment begins

Three Types of Vedanā:

- Sukha-vedanā (pleasant) - agreeable contact
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- Upekkhā-vedanā (neutral) - neither agreeable nor disagreeable

Critical Distinction:

Vedanā is JUST tone - taṇhā is craving AFTER tone (the C2 hinge)

Team Chat Feedback Moment: Aggregate Mapping

Before you typed your reply to that slightly critical team message, which aggregates were most salient? Map the five-part grammar of that micro-moment when you saw the notification bubble light up.

Rūpa:

Screen pixels, notification glow, eye-sensitivity, finger pressure on keyboard

Viññāṇa:

Eye-consciousness catching the bubble → mind-door reading the content

Vedanā:

Slight sting/defensiveness (unpleasant tone) or curiosity (neutral/pleasant)

Saññā:

Quick recognition: 'critique from manager' or 'feedback on my work'

Saṅkhārā:

Surge to defend immediately, plan to wait and think, or choose steady reply

Aggregate Grammar Mastery:

- Treat moments as aggregate grammar: rūpa, viññāṇa, vedanā, saññā, saṅkhārā—no owner needed
- Catch vedanā before taṇhā forms; choose value-aligned chanda and clear cetanā
- Door-specific viññāṇa guides where to adjust attention and inputs

PlateV2.5—AggregatesLayered on a Chat

"Before you typed: which aggregates were loudest?"

rūpa: screen glow

M

Manager
 2 min ago

viññāṇa: eye→mind

"The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"

saññā: "critique"

• •

You are typing...

saṅkhārā: urge to defend

•

anā: slight sting

rūpa
 form/matter

viññāṇa
 consciousness

vedanā
 feeling/sensation

saññā
 perception/recognition

saṅkhārā
 formations/fabrications

Hide Chat Analysis

Show Common Confusions

saññā (perception/recognition)

Quick Gloss:

Quick marking/labeling function

Function: Recognizes and marks objects with identifying signs

Daily Cue:

The instant labeling: "boss message", "deadline", "criticism"

Chat Example: Immediate recognition: "feedback from manager" or "work critique"

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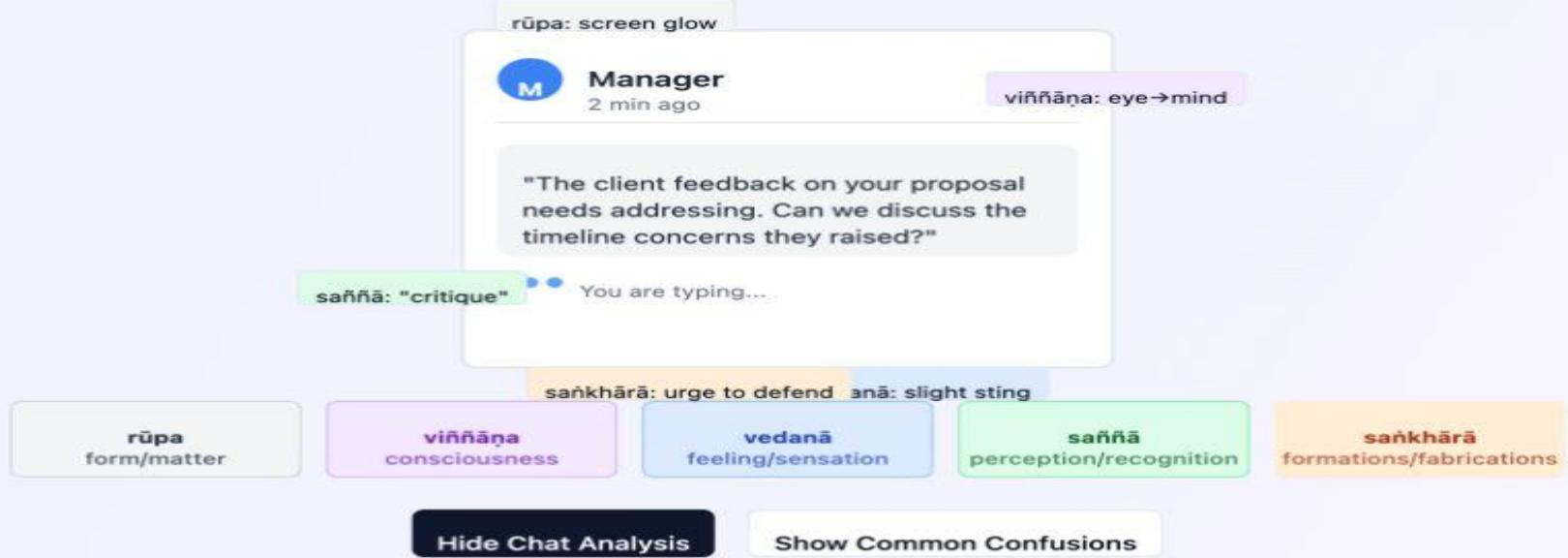
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Plate V2.5—Aggregates Layered on a Chat

"Before you typed: which aggregates were loudest?"



saṅkhārā (formations/fabrications)

Quick Gloss:

Volitional bundle organizing the next move

Function: Mental factors that shape and condition responses

Daily Cue:

The organizing impulse: defend, wait, breathe, reply skillfully

Chat Example: Surge to defend immediately vs plan to wait vs choose steady reply

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Typical Confusion: Thinking it's just one simple intention

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- Various other mental factors (hiri, ottappa, etc.)

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PlateV2.5—AggregatesLayeredon a Chat

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**Manager**

2 min ago

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saññā: "critique"

You are typing...

saṅkhārā: urge to defend anā: slight sting

rūpa
form/matter

viññāṇa
consciousness

vedanā
feeling/sensation

saññā
perception/recognition

saṅkhārā
formations/fabrications

Show Chat Analysis

Hide Common Confusions

Common Confusions to Clear Up

Confusion 1: Vedanā (just the tone) vs Taṇhā (craving after tone)

Confusion 2: Saññā (quick labeling) vs Vitakka (sustained thinking about it)

Confusion 3: Door-specific viññāna vs monolithic 'awareness'

Confusion 4: Cetanā (volition) vs Chanda (desire-to-do) vs Tanhā (craving)

Key Practice:

Before typing any reply, pause and run the five-aggregate grammar: What material conditions? Which door engaged? What tone arose? How was it labeled? What volitional bundle is organizing the response?

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PlateV2.5—AggregatesLayeredon a Chat

"Before you typed: which aggregates were loudest?"

rūpa: screen glow

**Manager**

2 min ago

viññāṇa: eye→mind

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saññā: "critique"

You are typing...

saṅkhārā: urge to defend anā: slight sting

rūpa
form/matter

viññāṇa
consciousness

vedanā
feeling/sensation

saññā
perception/recognition

saṅkhārā
formations/fabrications

Show Chat Analysis

Hide Common Confusions

viññāṇa (consciousness)

Quick Gloss:

Door-specific knowing, not monolithic awareness

Function: Knowing that arises matched to specific sense doors

Daily Cue:

Which door first engaged? Eye seeing, ear hearing, mind thinking?

Chat Example: Eye-consciousness seeing bubble → mind-door consciousness reading meaning

Practice:

Typical Confusion: Treating consciousness as single, unchanging awareness

Practice Nudge: Identify the door where knowing first arose

Door-Specific Types:

Cakkhu-viññāṇa (eye-consciousness) - seeing forms

Ghāna-viññāṇa (nose-consciousness) - smelling odors

Kāya-viññāṇa (body-consciousness) - feeling touch

Sota-viññāṇa (ear-consciousness) - hearing sounds

Jivhā-viññāṇa (tongue-consciousness) – tasting flavors

Mano-viññāṇa (mind-consciousness) - knowing mental objects

Common Confusions to Clear Up

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PlateV2.5—Aggregates Layered on a Chat

"Before you typed: which aggregates were loudest?"

rūpa: screen glow

M Manager
2 min ago

viññāṇa: eye→mind

"The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"

saññā: "critique" You are typing...

saṅkhārā: urge to defend anā: slight sting

rūpa
form/matter

viññāṇa
consciousness

vedanā
feeling/sensation

saññā
perception/recognition

saṅkhārā
formations/fabrications

Show Chat Analysis Hide Common Confusions

vedanā (feeling/sensation)

Quick Gloss:

Hedonic tone only: pleasant/unpleasant/neutral

Function: Raw feeling-tone without elaboration or craving

Daily Cue:

The immediate pleasant/unpleasant/neutral before any story

Chat Example: Slight sting (unpleasant) or curiosity (neutral) – just the raw tone

Practice:

Typical Confusion: Including wanting, resisting, or emotional reactions

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Critical Distinction:

Vedanā is JUST tone – taṇhā is craving AFTER tone (the C2 hinge)

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Plate V2.5—Aggregates Layered on a Chat

"Before you typed: which aggregates were loudest?"

Diagram illustrating the aggregates layered on a chat interface:

Chat interface elements:

- Manager (2 min ago): "The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"
- saññā: "critique"
- You are typing...

Aggregates (rūpa, viññāṇa, vedanā, saññā, saṅkhārā) are shown as layers on the chat interface:

- rūpa: screen glow
- viññāṇa: eye→mind
- saṅkhārā: urge to defend
- anā: slight sting

Legend:

- rūpa: form/matter
- viññāṇa: consciousness
- vedanā: feeling/sensation
- saññā: perception/recognition
- saṅkhārā: formations/fabrications

Buttons: Show Chat Analysis, Hide Common Confusions

saññā (perception/recognition)

Quick Gloss:

Quick marking/labeling function

Function: Recognizes and marks objects with identifying signs

Daily Cue:

The instant labeling: "boss message", "deadline", "criticism"

Chat Example: Immediate recognition: "feedback from manager" or "work critique"

Practice:

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Confusion 1: Vedanā (just the tone) vs Taṇhā (craving after tone)

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rūpa: screen glow

M

Manager
 2 min ago

viññāṇa: eye→mind

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Show Chat Analysis

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Volitional bundle organizing the next move

Function: Mental factors that shape and condition responses

Daily Cue:

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- Various other mental factors (hiri, ottappa, etc.)

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abc **Five Aggregates Grammar Practice**

Classroom (6-8 mins)

Read-pause parse → Five-line grammar → Neighbor clean-ups → Door call-out

Solo (5-8 mins)

Micro-trace → C2 guard → Neighbor drill

Five Aggregates → Quick Reference:

Aggregate	Function	Daily Cue	Typical Confusion	Practice Nudge
Rūpa	Material supports enabling mental engagement	Screen, body posture, environmental conditions	Thinking matter is irrelevant to mental events	Notice physical conditions first
Viññāṇa	Door-specific knowing (not monolithic awareness)	Which door engaged first? Eye, ear, mind?	Single, unchanging consciousness	Identify the specific door of arising
Vedanā	Raw hedonic tone: pleasant/unpleasant/neutral	The immediate feeling before any story	Including emotions, wanting, resisting	Catch pure tone before elaboration
Saññā	Quick marking/recognition of objects	Instant labeling: "boss message", "deadline"	Confusing with sustained thinking (vitakka)	Notice the quick tag before elaboration
Saṅkhārā	Volitional bundle organizing next response	The impulse: defend, wait, breathe, reply	Thinking it's one simple intention	Unpack the bundle of co-arising factors

Near-Neighbors (Cetanā vs Chanda vs Taṇhā):

Factor	Role	When It Shows	Chat Example
cetanā	Pure volition/willing within saṅkhārā	Every intentional act, the "willing" component	The bare willing to type a response
chanda	Wholesome desire-to-do, value-aligned motivation	When you want to improve or help skillfully	Desire to give constructive feedback
taṇhā	Craving after vedanā, the C2 hinge	When pleasant tone becomes "want more", unpleasant becomes "push away"	Craving to be right, to defend ego

abc **Grammar Mastery:**

The five aggregates are your diagnostic syntax for any lived moment. Practice until you can quickly parse any experience: What material conditions? Which door engaged? What tone? How labeled? What volitional bundle forming? This grammar dissolves "self" into lawful functions and reveals where unskillful momentum builds—especially at the vedanā → taṇhā hinge.

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Classroom (6-8 mins)
Read-pause parse → Five-line grammar → Neighbor clean-ups → Door call-out

Solo (5-8 mins)
Micro-trace → C2 guard → Neighbor drill

Classroom: Aggregate Grammar Training

Start 8-min Timer

Sample Critical Message:

"The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"

Step 1: Read-Pause Parse (2 min)

After reading the message above, which aggregate was most salient first? Note silently before sharing.

rūpa

viññāṇa

vedanā

saññā

saṅkhārā

Step 2: Five-Line Grammar (3 min)

Write one short clause per aggregate for that moment:

Rupa:
screen glow. eye-sensitivity

Viññāṇa:
eye-consciousness then mind-door

Vedanā:
slight sting (unpleasant)

Saññā:
boss critique. timeline pressure

Saṅkhārā:
urge to defend. plan response

Steps 3-4: Clean-ups & Door Call-out

Step 3 (2 min): In pairs, correct vedanā ≠ taṇhā and saññā ≠ vitakka confusions

Step 4 (1 min): Name the door where viññāṇa first arose (eye-door for seeing notification)

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Solo (5-8 mins)

Micro-trace → C2 guard → Neighbor drill

Solo: Aggregate Analysis Practice

Start 8-min Timer

Micro-trace (3 min):

Re-open yesterday's chat; write five-aggregate micro-summary (≤25 words)

Word count: 0/25

C2 Guard (2 min):

Circle the vedanā word:

pleasant/unpleasant/neutral - iust the tone

State one tanhā prevention move:

label tone. widen attention. schedule replv instead of reacting

Neighbor Drill (2-3 min):

For your intended next action, distinguish these factors:

Cetanā (pure volition):

The bare willing to respond

Chanda (wholesome desire-to-do):

Want to give constructive feedback

Tanhā (craving):

Craving to be right. defend ego

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Ch. 4 — Twelve Sense Bases (Āyatana) & Door Literacy

Brief. Internal bases (eye...mind) and their external objects (form...dhamma). Learn to name the active door in real time and predict what kinds of objects are legal for each door (e.g., only mind-door can take nibbāna as object).

Modern hook. Commute sound → ear-door sequence; later, mind-door replay.

Figures. Plate V2.6 Door Map (6 internal bases); Plate V2.7 Door→Object Legality Strip.

Tables. T V2.7 Base–Object–Typical Knowing; T V2.8 Doors & What They Cannot Know (teacher caution list).

What You'll Learn

With the khandha grammar now humming in your analytical toolkit, this chapter sharpens your focus on the twelve āyatanas (sense bases) as the vigilant doors (dvāra) through which experience knocks, dissecting their internal-external pairings to cultivate real-time door literacy. You'll map the six internal bases—cakkhāyatana (eye), sotāyatana (ear), ghāṇāyatana (nose), jivhāyatana (tongue), kāyāyatana (body), and manāyatana (mind)—against their six external counterparts: rūpāyatana (visible forms), saddāyatana (sounds), gandhāyatana (odors), rasāyatana (flavors), phoṭṭhabbāyatana (tangibles), and dhammāyatana (mental objects or dhammas). Far from static labels, these bases emerge as conditional gates: each internal door admits only "legal" external objects, enforcing the mind's lawful architecture—eye-door for colors and shapes alone, ear for tones and rhythms, up to the mind-door's vast domain encompassing ideas, memories, and even supramundane realities like nibbāna. Through Vibhaṅga-infused drills—pausing mid-moment to name the active door ("ear-base firing on that podcast hum"), predicting object-door matches ("Can tongue grasp a scent? No—illegal āyatana!"), and flipping to khandha/dhātu views for contrast—you'll build predictive prowess, spotting how mismatched assumptions breed delusion (e.g., mistaking a bodily twinge for a "mind thing"). This literacy isn't passive mapping; it's active guardianship, training you to interrogate contacts (phassa) at the threshold, preempting craving's sneak-ins and fostering the clear comprehension (sampajañña) extolled in the Satipaṭṭhāna Sutta. By chapter's close, you'll navigate daily sensory barrages with door-savvy precision, ready to extend this to faculties and path factors in later analyses.

Modern Hook: The Multitask Mayhem of a Zoom Call

You're on a virtual team huddle, camera on, sipping coffee amid a flurry: the screen's faces flicker (eye-door latching onto forms), a colleague's voice cuts through with feedback (ear-door vibing on sounds), your mug's warmth grounds you (body-door touching tangibles), and suddenly a stray worry—"Did I mute?"—pops up (mind-door processing dhamma-objects like self-doubt). But wait: that bitter sip? Tongue-door on flavor, legal and lush. The floral whiff from your desk plant? Nose-door sniffing odors, but if you try forcing it into eye-base analysis, confusion reigns—illegal object! Name the doors in real time: "Eye active on pixelated smiles; mind sneaking in with 'imposter' narratives—only mind-door can legally host nibbāna-level insights, not this ego-fluff." Predict the pitfalls: ear can't "see"

the slides (that's eye's turf), body won't "hear" the urgency in tone. This hook turns Zoom fatigue into āyatana bootcamp: next call, door-check your inputs, redirect illegal overloads (e.g., mute mind's chatter with a breath at body-base), and watch overload dissolve into orchestrated flow—productivity as path practice.

Orientation (why this matters)

Every moment of experience happens at a door. The six internal bases (eye...mind) meet six external objects (forms...dhammā), and when a base, its object, and the matching consciousness touch, there is contact (phassa). Contact conditions feeling (vedanā)—the live hinge for craving—so knowing “which door just fired” lets you intervene early and wisely. We’ll map what each door can legally know, including the mind-door’s unique scope (e.g., concepts and Nibbāna).

Diagram Hook (what to draw/see; 1 caption)

Plate V2.6 — “Door → Object → Knowing (Triad Grid).”

Caption: “Name the door before the story begins.”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **The twelve āyatanas:** six internal bases (eye, ear, nose, tongue, body, mind) and six external objects (forms, sounds, odours, tastes, tangibles, dhammā). For each door there is a matching consciousness (e.g., eye-consciousness) that can arise when the triad aligns.
- **Contact is triadic:** base + object + corresponding consciousness ⇒ phassa; from phassa arises vedanā. This must be kept distinct: contact is not yet meaning or emotion.
- **Default feeling by door** (useful for “tone hygiene”): just-seeing/hearing/smelling/tasting is neutral; body-door can present pleasant/unpleasant/neutral; mind-door presents somanassa/domanassa/upekkhā.
- **Legal objects by door:**
 - Five sense-doors only take their present, corresponding material objects (e.g., eye-door ⇒ present visible form).
 - The **mind-door** can take six kinds of “mental objects”: sensitive and subtle matter (e.g., water element), past/future/present objects, consciousness, mental factors, **concepts**, and **Nibbāna** (for noble trainees/arahants). No other door can take these.

- **Special note—Nibbāna:** Only supramundane (path/fruit) and certain reviewing moments know Nibbāna, and these occur at the mind-door.
- **Practice role:** Learning “door-first” language (eye/ear/.../mind) keeps you in present-effect (Links 3–7), cooling proliferation and clarifying where to modulate base, object, or knowing.

Modern hook — Slack ping during focus time.

Eye-door: visible icon (neutral tone by default) → contact → feeling; mind-door: remembered comment + planning thoughts (mind-objects) → mind-contact → feeling; the skill is to spot which door is live before the storyline runs.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Triad Chorus (2'):** Teacher calls “Ear!” Class replies “base + sound + ear-consciousness ⇒ contact ⇒ feeling.” Rotate all six doors.
2. **Door–Tone Callouts (2'):** Instructor cues door; students state default tone set (e.g., “Ear: neutral; Mind: three tones”).
3. **Object Legality (2'):** Quick quiz: “Can the nose-door know yesterday’s smell?” (No—only mind-door can take past objects/concepts.)
4. **Switch-a-lever (2'):** For a noisy open office, list one base-change (earbud out), one object-change (mute notifications), one knowing-change (widen attention).

Solo (5–8 min)

- **Six-door log (5 entries, 90s each):** For five moments today, write “Door, Object, Knowing, Feeling.” Keep phrases short, door-first.
- **Mind-door special (2–3'):** Note one “non-sense-door” object you noticed (a memory/concept). Label: mind-base + mental object + mind-consciousness.

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. Phassa is the same as vedanā. — **F** (Contact conditions feeling; they're distinct.)
2. Five sense-doors can take past objects. — **F** (Only present; mind-door can take past/future.)
3. The mind-door can take concepts as objects. — **T**.
4. Nibbāna can be known at a sense-door during path. — **F** (Mind-door only.)
5. Default tone at the eye-door for "just seeing" is neutral. — **T**.
6. Each door requires a matching class of consciousness. — **T**.
7. Body-door includes pleasant, unpleasant, and neutral bodily feeling. — **T**.
8. "Mind-object" always means Nibbāna. — **F** (also includes citta, cetasikas, concepts, subtle matter...).
9. Adjusting base/object/knowing can change downstream feeling. — **T**.
10. Door literacy anchors you in present-effect (Links 3–7). — **T**.

T/F Answer Key: After each item.

Fill-in-the-Blanks (10) — Word bank: eye, ear, nose, tongue, body, mind, forms, sounds, odours, tastes, tangibles, dhammā, contact, feeling, neutral, somanassa, domanassa, upekkhā

1. Eye-door meets _____ and can lead to _____. → **forms; contact**
2. Ear + _____ + ear-consciousness ⇒ contact. → **sounds**
3. Nose-door takes only present _____. → **odours**
4. Tongue-door objects are _____. → **tastes**

5. Body-door meets _____ (phoṭṭhabba). → **tangibles**
6. Mind-door takes _____ as its object class. → **dhammā**
7. Contact conditions _____ (Pāli: vedanā). → **feeling**
8. Just-seeing is typically _____ in tone. → **neutral**
9. Mind-door feelings include _____, _____, and _____. → **somanassa; domanassa; upekkhā**
10. The internal base for ideas is _____ (Pāli: manāyatana). → **mind**

Fill-in Key: As above.

Matching (10)

Left (Bases/Terms) → Right (Best Description)

- A. Eye-base (cakkhāyatana) → 1) Meets visible form; neutral by default
- B. Ear-base (sotāyatana) → 2) Meets sound; neutral by default
- C. Nose-base (ghānāyatana) → 3) Meets odour
- D. Tongue-base (jivhāyatana) → 4) Meets taste
- E. Body-base (kāyāyatana) → 5) Meets tangibles; ±/0 tone set
- F. Mind-base (manāyatana) → 6) Meets dhammā (mental objects)
- G. Phassa → 7) Contact: base + object + matching consciousness
- H. Mind-door feeling set → 8) somanassa / domanassa / upekkhā
- I. “Just seeing/hearing” → 9) Neutral tone
- J. Nibbāna → 10) Knowable only at the mind-door (supramundane/review)

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

On **Plate V2.6 (blank)**, fill one row for each door:

- Columns: Base | Object | Matching Consciousness | Contact term | Default Tone.

Key: Any correct mapping per the doctrinal core and default tones.

Short Answer (2)

1. Why does distinguishing phassa from vedanā matter in real time?

Key points: If you treat contact as “already a feeling” or “already meaning,” you intervene too

late; catching contact lets you shape the next link (tone) and avert craving.

2. Give one example of a legal mind-door object that no sense-door can take, and say why.

Key points: Concepts or Nibbāna; they are mind-objects not available to five sense-doors.

Scenario Case (1)

Case: During focus time, a pop-up shows “New comment.” Map the first two seconds twice: (a) **Eye-door** version; (b) **Mind-door** version. Then propose one door-specific intervention.

Model Answer (outline):

(a) Eye: eye-base + visible form + eye-consciousness $\Rightarrow$ contact $\Rightarrow$ neutral; intervention: avert gaze / dismiss popup.

(b) Mind: mind-base + remembered thread (concept) + mind-consciousness $\Rightarrow$ contact $\Rightarrow$ somanassa or domanassa; intervention: widen attention + label tone; schedule reply.

Micro-Log (1) — 60–90s template

“Door=; **Object=**; Knowing=; **Contact ✓**; **Tone=**; Did I alter Base/Object/Knowing? ____; Result 5 min later: less/equal/more craving.”

Quick Quiz (5)

1. Which door alone can take past objects?

A Eye B Ear C Nose D **Mind** $\rightarrow$ **D**.

2. The triad that defines phassa is:

A Base+Feeling+Craving B **Base+Object+Matching Consciousness** C
Object+Meaning+Emotion $\rightarrow$ **B**.

3. Default tone at tongue-door when merely tasting?

A Pleasant B Unpleasant C **Neutral** $\rightarrow$ **C**.

4. Which statement is correct?

A Body-door only neutral B **Mind-door has three tones** C Eye-door pleasant/unpleasant/neutral $\rightarrow$ **B**.

5. Nibbāna is knowable...

A by all six doors B only by jhāna at ear-door C **at mind-door in supramundane and certain review moments** $\rightarrow$ **C**.

Takeaway Box (1–3 bullets)

- *Say the door first. Then map object and knowing. Keep phassa $\Rightarrow$ vedanā crisp.*
- *Five sense-doors know only present, matching material objects; the **mind-door** knows concepts, past/future objects, mental states, and **Nibbāna**.*
- *Adjust base, object, or knowing to cool downstream craving.*

Figures & Tables (this chapter)

- **Plate V2.6 — Door $\rightarrow$ Object $\rightarrow$ Knowing (Triad Grid)** (A4 landscape PNG @300 dpi, sRGB; labels outside; one overlay). Purpose: rehearse the six triads with clean phassa placement.
- **Plate V2.7 — Feeling by Door** (4×2 panel; eye/ear/nose/tongue: neutral; body: $\pm$ /0; mind: three tones). Purpose: tone literacy at a glance.

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🌀

Plate V2.6: Door → Object → Knowing (Triad Grid)

"Name the door before the story begins." Click each door to explore the complete triad.

Hide Contact Triad Formula

Contact (Phassa) = Base + Object + Matching Consciousness

Contact → Feeling (Vedanā) → The live hinge for craving

👁️

Eye-Door

Cakkhāyatana

→ Visible Forms

Neutral

👂

Ear-Door

Sotāyatana

→ Sounds

Neutral

👃

Nose-Door

Ghāṇāyatana

→ Odors

Neutral

👅

Tongue-Door

Jivhāyatana

→ Flavors

Neutral

👐

Body-Door

Kāyāyatana

→ Tangibles

Pleasant/Unpleasant/Neutral

🧠

Mind-Door

Manāyatana

→ Mental Objects

Somanassa/Domanassa/Upekkhā

Practice Tip:

Throughout your day, pause and ask: "Which door just fired?" This builds real-time awareness and helps you catch contact before it becomes craving. The mind-door is special - it's the only door that can know Nibbāna during supramundane moments.

⚠️

Plate V2.7: Door → Object Legality Strip

Test your door literacy: Which door-object pairings are legal? Click scenarios to explore.

Hide All Explanations

✅

Remembering yesterday's sunset colors

Legal

Door: Mind-Door Object: Past visual concept

🔍 Analysis:

Only mind-door can access past objects as mental concepts. Eye-door only sees present forms.

✅

Hearing a podcast through earbuds

Legal

Door: Ear-Door Object: Present sounds

🔍 Analysis:

Perfect match: ear-door with present sound objects. This is the natural, legal pairing.

❌

Trying to 'see' the meaning of words

Illegal

Door: Eye-Door Object: Conceptual meaning

🔍 Analysis:

Eye-door can only see visible forms, not meanings. Meanings are mind-door objects (dhammā).

⚠️

Feeling emotional pain in the chest

Complex

Door: Body-Door vs Mind-Door Object: Physical sensation vs Emotional concept

🔍 Analysis:

Body-door feels physical tension; mind-door processes the emotional meaning. Don't confuse the doors!

✅

Smelling coffee while thinking about taste

Legal

Door: Nose-Door + Mind-Door Object: Present odor + Taste memory

🔍 Analysis:

Nose-door legally takes present coffee odor; mind-door can simultaneously process taste memories.

✅

Experiencing Nibbāna during meditation

Legal

Door: Mind-Door Object: Supramundane dhamma

🔍 Analysis:

Only mind-door can take Nibbāna as object during path/fruition moments. No sense-door can access this.

✅ Legal Pairings

- Five sense-doors → Present, matching material objects
- Mind-door → All mental objects (concepts, memories, Nibbāna)
- Mind-door → Past/future objects as concepts
- Mind-door → Consciousness and mental factors

❌ Illegal Pairings

- Eye-door trying to "see" concepts or meanings
- Ear-door accessing past/future sounds
- Any sense-door taking Nibbāna as object
- Cross-door confusion (nose "tasting", eye "hearing")

Door Literacy Practice

Real-time drill: For the next hour, every 10 minutes pause and ask: "Which door is active right now? Is this a legal pairing?" This builds the reflexive awareness that prevents craving from sneaking in through misidentified doors.

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Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

- 9:00 AM
- 9:05 AM**
- 9:12 AM
- 9:18 AM
- 9:25 AM

9:05 AM

Sipping coffee during presentation

Eye-Door

Presentation slides

Tone: Neutral

Tongue-Door

Bitter coffee taste

Tone: Unpleasant

Body-Door

Mug warmth in hands

Tone: Pleasant

Mind-Door

Planning response to question

Tone: Neutral

Hide Door Literacy Analysis

Door Literacy Insight:

Four-door symphony: visual slides, taste, touch warmth, mental planning. Each door has its legal object.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- **Base change:** Close eyes, use earbuds
- **Object change:** Mute notifications
- **Knowing change:** Widen attention span
- **Illegal pairing:** Redirect to correct door

Next Call Challenge

During your next video call, pause every 5 minutes and quickly identify: "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.

Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM

9:12 AM

Colleague speaking with feedback



Ear-Door



Voice + audio feedback

Tone: Unpleasant



Eye-Door



Pixelated face on screen

Tone: Neutral



Mind-Door



Frustration concept

Tone: Domanassa



Mind-Door



Memory of clear audio

Tone: Somanassa

Hide Door Literacy Analysis



Door Literacy Insight:

Mind-door processing both present frustration AND past audio memory - only mind can access past objects.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- **Base change:** Close eyes, use earbuds
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- 9:00 AM
- 9:05 AM
- 9:12 AM
- 9:18 AM
- 9:25 AM



9:18 AM

Noticing desk plant while listening



Nose-Door



Floral scent

Tone: Pleasant



Ear-Door



Colleague's explanation

Tone: Neutral



Eye-Door



Green leaves

Tone: Pleasant



Mind-Door



Trying to 'see' the scent

Tone: Confusion

⚠️ Illegal pairing!

Hide Door Literacy Analysis

Door Literacy Insight:

ILLEGAL PAIRING ALERT! Mind trying to force nose-door scent into eye-door analysis. Confusion results.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- **Base change:** Close eyes, use earbuds
- **Object change:** Mute notifications
- **Knowing change:** Widen attention span
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During your next video call, pause every 5 minutes and quickly identify: "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.



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Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

- 9:00 AM
- 9:05 AM
- 9:12 AM
- 9:18 AM
- 9:25 AM**



9:25 AM

Deep meditation moment during break



Mind-Door



Nibbāna glimpse

Tone: Upekkhā (equanimity)



Body-Door



Breath sensation

Tone: Neutral



Eye-Door



Trying to 'see' peace

Tone: Confusion

⚠️ Illegal pairing!

Hide Door Literacy Analysis



Door Literacy Insight:

Only mind-door can take Nibbāna as object! Eye-door cannot 'see' supramundane reality - that's illegal.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- **Base change:** Close eyes, use earbuds
- **Object change:** Mute notifications
- **Knowing change:** Widen attention span
- **Illegal pairing:** Redirect to correct door



Next Call Challenge

During your next video call, pause every 5 minutes and quickly identify: "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.

Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

- 9:00 AM
- 9:05 AM
- 9:12 AM
- 9:18 AM
- 9:25 AM

9:00 AM

Joining the Zoom call

Eye-Door

Screen faces flickering

Tone: Neutral

Ear-Door

Connection sound + background noise

Tone: Neutral

Mind-Door

Worry: 'Am I muted?'

Tone: Domanassa (unpleasant)

Hide Door Literacy Analysis

Door Literacy Insight:

Three doors firing simultaneously - eye on forms, ear on sounds, mind on self-doubt concept.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- **Base change:** Close eyes, use earbuds
- **Object change:** Mute notifications
- **Knowing change:** Widen attention span
- **Illegal pairing:** Redirect to correct door

Next Call Challenge

During your next video call, pause every 5 minutes and quickly identify: "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.



What You'll Learn

Master the twelve āyatanas (sense bases) as vigilant doors through which experience enters

Six Internal Bases

	Cakkhāyatana (Eye)
	Sotāyatana (Ear)
	Ghāṇāyatana (Nose)
	Jivhāyatana (Tongue)
	Kāyāyatana (Body)
	Manāyatana (Mind)

Six External Objects

Rūpāyatana (Visible Forms)
Saddāyatana (Sounds)
Gandhāyatana (Odors)
Rasāyatana (Flavors)
Phoṭṭhabbāyatana (Tangibles)
Dhammāyatana (Mental Objects)

Key Learning Objective

Build real-time "door literacy" - the ability to name which door is active in any moment and predict what kinds of objects are legal for each door. Only the mind-door can take nibbāna as an object during supramundane moments.

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Classroom Practice (6-8 minutes)

Interactive drills to build door literacy through repetition and quick recall.

Triad Chorus (2 min)

Teacher calls "Ear!" - Complete the response:

Ear-base + _____ + _____ → _____ → _____

Type your answer here...

Show Answer

Door-Tone Callouts (2 min)

Instructor cues "Mind-door" - State the tone set:

Mind-door default tones: _____, _____, _____

Type your answer here...

Show Answer

Object Legality (2 min)

Quick quiz: "Can the nose-door know yesterday's smell?"

Answer: _____ because _____

Type your answer here...

Show Answer

Switch-a-Lever (2 min)

For a noisy open office, suggest interventions:

Base change: _____ | Object change: _____ | Knowing change: _____

Type your answer here...

Show Answer

Solo Practice (5-8 minutes)

Personal exercises to deepen your door literacy through reflection and logging.

Six-Door Log

Log 5 moments from your day. For each moment, identify: Door → Object → Knowing → Feeling

Door (e.g., Eye) | Object (e.g., Screen) | Knowing (e.g., Seeing) | Feeling (e.g., Neutral)

Add Entry (0/5)

Mind-Door Special

Identify one "non-sense-door" object you noticed today (memory, concept, emotion).

Remember: Only mind-door can access past/future objects, concepts, emotions, and supramundane realities like Nibbāna. This makes it unique among the six doors.

Practice Integration Tips

During Practice

- Keep responses short and door-first
- Don't overthink - trust first instinct
- Focus on present-moment awareness
- Notice when doors fire simultaneously

After Practice

- Review patterns in your door usage
- Notice which doors you favor/ignore
- Practice interventions for overactive doors
- Integrate door-checking into daily routine

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Table T V2.7: Door → Legal Objects

Comprehensive mapping of each door's legal objects, time scope, and typical tones.

Door	Objects Allowed	Time Scope	Typical Tones	Example
Eye-Door	Visible forms (rūpa)	Present only	Neutral	Colors, shapes, light/dark, movement
Ear-Door	Sounds (sadda)	Present only	Neutral	Music, speech, noise, silence
Nose-Door	Odors (gandha)	Present only	Neutral	Floral, food, smoke, fresh air
Tongue-Door	Tastes (rasa)	Present only	Neutral	Sweet, sour, bitter, salty, umami
Body-Door	Tangibles (phoṭṭhabba)	Present only	Pleasant Unpleasant Neutral	Temperature, texture, pressure, pain
Mind-Door	Mental objects (dhammā)	Past/Present/Future	Somanassa Domanassa Upekkhā	Concepts, memories, emotions, Nibbāna

Special Note: Mind-Door

The mind-door is unique in its ability to access past/future objects as concepts, process all types of mental objects (consciousness, mental factors, concepts), and exclusively access supramundane realities like Nibbāna during path/fruitiion moments.

Table T V2.8: One Episode, Six Door-Reads

Practical example: A Slack notification analyzed through different door perspectives with skillful responses.

Scenario: Slack Notification During Focus Time

A popup appears showing "New comment from Sarah" while you're deep in concentrated work. Here's how different door-reads interpret this single episode:

Door Read	Triad Sentence	Tone	Likely Trap	Skillful Micro-Move
Eye-Door Read	Eye-base + popup form + eye-consciousness	Neutral	Treating visual as 'urgent'	Avert gaze, dismiss popup
Mind-Door Read	Mind-base + comment memory + mind-consciousness	Somanassa/Domanassa	Replaying conversation	Widen attention, label tone, schedule reply
Ear-Door Read	Ear-base + notification sound + ear-consciousness	Neutral	Sound = immediate action	Mute notifications, use silence
Body-Door Read	Body-base + tension + body-consciousness	Unpleasant	Tension = mental stress	Breathe, adjust posture
Mind-Door (Concept)	Mind-base + 'deadline' concept + mind-consciousness	Domanassa	Concept feels 'real'	Note 'thinking', return to present
Mind-Door (Memory)	Mind-base + past success + mind-consciousness	Somanassa	Comparing to past	Acknowledge, focus on current task

Key Insight

The same external event (Slack notification) creates different experiences depending on which door-read you emphasize. Door literacy lets you choose the most skillful perspective and intervention.

Practice Application

Next time you're interrupted, pause and ask: "Which door is most active? What's the tone? What's my skillful micro-move?" This prevents automatic reactivity and builds mindful responsiveness.

Teacher Caution: Doors & What They Cannot Know

Common misconceptions and illegal door-object pairings to watch for in practice.

Common Illegal Pairings

Eye-door "seeing" meanings: Visual forms ≠ conceptual understanding

Ear-door accessing memories: Present sounds ≠ past audio experiences

Sense-doors knowing Nibbāna: Only mind-door can access supramundane

Cross-door confusion: Nose "tasting" or tongue "smelling"

Teaching Corrections

Redirect to correct door: "That's a mind-door object, not eye-door"

Emphasize present-moment: "Five sense-doors = present only"

Clarify mind-door scope: "Mind-door handles concepts, memories, Nibbāna"

Practice door-first language: "Name the door before the story"

Overview

Diagrams

Modern Hook

Practice

Assessment

Tables

Takeaways

✓

Key Takeaways

Essential insights for building door literacy in daily life.

🎯

1. Say the door first. Then map object and knowing. Keep phassa ⇒ vedanā crisp.

Door-first language prevents you from getting lost in content. Contact (phassa) and feeling (vedanā) are distinct links - catching contact early lets you shape the next moment skillfully.

💡 Practice Application:

Next conversation: 'Ear-door active on their tone, mind-door processing meaning.' Notice the gap between contact and feeling.

🌀

2. Five sense-doors know only present, matching material objects; the mind-door knows concepts, past/future objects, mental states, and Nibbāna.

This is the fundamental architecture of experience. Mind-door has unique access to supramundane realities, memories as concepts, and all mental phenomena.

💡 Practice Application:

When remembering yesterday: 'This is mind-door taking past visual experience as a mental concept - not eye-door seeing the past.'

🔍

3. Adjust base, object, or knowing to cool downstream craving.

You have three intervention points: change the physical base (close eyes), modify the object environment (mute phone), or shift the knowing quality (widen attention).

💡 Practice Application:

During overwhelm, ask: 'Can I adjust base (posture), object (environment), or knowing (attention width)?' Try one micro-adjustment.

🎯

Daily Practice Integration

Apply door literacy to common situations throughout your day.

Morning coffee routine

Door Work

Tongue-door (taste) + nose-door (aroma) + mind-door (planning day)

* Insight:

Three doors, three legal objects. Notice which door dominates your attention.

Reading news headlines

Door Work

Eye-door (text shapes) vs mind-door (meaning/concepts)

* Insight:

Don't confuse seeing letters with understanding meaning - different doors entirely.

Meditation sitting

Door Work

Body-door (breath sensations) + mind-door (thoughts/Nibbāna glimpses)

* Insight:

Only mind-door can access supramundane. Body feels breath; mind knows peace.

Video call fatigue

Door Work

Eye-door overload + ear-door strain + mind-door multitasking

➔ Insight:

Name each door's burden separately. Adjust one at a time for relief.

➔

Series Arc Link

How this chapter connects to the broader learning journey.

Building Forward

Door literacy here powers Chapters 5–6 on phassa and vedanā (where we train the live hinge) and prepares for the dhātu lens (Ch. 7) that reframes each triad as impersonal elements.

This foundation is critical when we later dissect Dependent Origination and learn to "cut the chain" in motion.

Chapter 3

Khandha Grammar

Chapter 4

Door Literacy

Current

Chapters 5–6

Phassa & Vedanā

"Keep labeling the door before the drama."

This simple practice transforms every moment into an opportunity for wisdom and liberation.

By Bhikkhu Indasoma Siridantamahapalaka 85

• **Table T V2.7 — “Door → Legal Objects”**

Columns: Door | Objects allowed | Time-scope (present/past/future) | Typical tone(s) | Example.
(Mind-door row includes concepts & Nibbāna.)

Door (dvāra)	Objects allowed (ārammaṇa)	Time-scope	Typical tone(s)	Example (modern, 1-line)
Eye (cakkhu-dvāra)	Visible form (rūpārammaṇa) only	Present only	Often neutral; can be pleasant/unpleasant	Phone’s blue LED blinks → “seeing” happens
Ear (sota-dvāra)	Sound (saddārammaṇa) only	Present only	Pleasant/unpleasant/neutral	Slack ping tone pops up in a meeting
Nose (ghāna-dvāra)	Odor (gandhārammaṇa) only	Present only	Usually mild; can swing pleasant/unpleasant	Smell of fresh coffee at the desk
Tongue (jivhā-dvāra)	Taste (rasārammaṇa) only	Present only	Often strongly pleasant/unpleasant	First sip of sweet tea after lunch
Body (kāya-dvāra)	Tangible (phoṭṭhabbārammaṇa = hardness/temperature/motion)	Present only	Commonly unpleasant/neutral; can be pleasant	Warm mug against the palm; chair pressure on hips
Mind (mano-dvāra)	Mental object (dhammārammaṇa): any of the five sense objects (as “remembered” or imagined), subtle rūpas (e.g., water element), cittas, cetasikas, concepts (paññatti), and Nibbāna	Present, past, future, and time-free (for Nibbāna “timeless”)	Any of the three tones (pleasant/unpleasant/neutral); supramundane paths/fruits take Nibbāna as object	Replaying yesterday’s text thread; planning tomorrow’s talk; insight taking Nibbāna as object

Notes & sources (house cues):

- Five sense-door cittas take only their own present object (e.g., eye→visible form now; ear→sound now). (Source: Comprehensive Manual of Abhidhamma, Pāli lines quoted: “For sense-door cittas the object is only present,” and each door restricted to its class) .
- Mind-door cittas can take six classes of mental object, including subtle rūpas, citta, cetasikas, concepts, and Nibbāna; they may also take present, past, future, and time-free objects. .
- The water element (āpo-dhātu) is not a touch datum; it’s only knowable at the mind-door (as subtle rūpa). .

(Series cross-link: This table is used in Vol. 2, Chs. 3–4 to anchor Link 5 (saḷāyatana) → Link 6 (phassa) → Link 7 (vedanā) classroom drills.)

• Table T V2.8 — “One Episode, Six Door-Reads”

Columns: Door read | Triad sentence | Tone | Likely trap | Skillful micro-move. (Class-ready worked sample for a Slack ping.)

Door read	Triad sentence (door + object + consciousness)	Tone (vedanā)	Likely trap	Skillful micro-move
Eye (cakkhu-dvār a)	“At the eye-door, red badge (form) meets eye-sensitivity with eye-consciousness → phassa.”	Neutral → pleasant	Mistaking the icon for an urgent ‘self’ issue (diṭṭhi flavor).	Label: “eye-door... badge seen... just form.” Relax gaze for 1 breath; return to task.
Ear (sota-dvāra)	“At the ear-door, ping (sound) meets ear-sensitivity with ear-consciousness → phassa.”	Pleasant	Auto-grasp: ping → “must check” (taṇhā→upādāna).	Note: “hearing... pleasant.” Name C2 risk: “wanting.” Pause 2 beats before any move.
Nose (ghāna-dvāra)	“At the nose-door, no salient odor meets nose-sensitivity → no contact to log.”	Neutral (none)	Confabulation: adding smells not present.	Mark absence: “no nose-object now.” Re-center on current door.
Tongue (jihvā-dvāra)	“At the tongue-door, no taste related to ping → no contact to log.”	Neutral (none)	Wandering to snack imagery → planning.	Say: “no taste.” If saliva/urge arises, park it as mind-door later.
Body (kāya-dvāra)	“At the body-door, phone vibration (tangible) meets body-sensitivity with	Slightly unpleasant/neutral	Reflex reach: hand moves before awareness (saṅkhāra momentum).	Note: “vibration... urge to grab.” Micro-delay: hands still for 1 breath; soften shoulder.

body-consciousness →
phassa.”

Mind (mano-dvāra)	“At the mind-door, thought (concept) takes mind as object → mind-door phassa.”	Pleasant → restless	Spinning stories (thread, status, blame) → proliferations (papañca).	Name it: “thinking... planning.” Tag C2: “wanting to know.” Redirect to chosen task label.
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Class cue: One real episode = six door checks (including explicit “no meet” where applicable). Practice flow: door-name → triad sentence → tone → C2 risk check → micro-move.

Answer Keys

- **T/F, Fill-in, Matching, Quick Quiz:** Keys provided inline.
- **Label-the-Diagram, Short Answer, Scenario:** Model elements/points listed with doctrinal anchors above.

Series Arc Link: Door literacy here powers Chapters 5–6 on phassa and vedanā (where we train the live hinge) and prepares for the dhātu lens (Ch. 7) that reframes each triad as impersonal elements—critical when we later dissect Dependent Origination and learn to “cut the chain” in motion.

Keep labeling the door before the drama.

Ch. 5 — Eighteen Elements (Dhātu): Door–Object–Consciousness Triads

Brief. Operationalize the 18 dhātu as “what meets what” plus the knowing that completes contact. Compare triad reads to aggregate/base reads and practice rapid labeling under time pressure.

Modern hook. Email preview pop-up: name the triad that actually occurred (eye + visible-form + eye-consciousness) before the mind-door commentary.

Figures. Plate V2.8 The 18-Element Wheel on a Notification.

Tables. T V2.9 Dhātu Triads with Everyday Examples; T V2.10 Triad vs. Aggregate Read (contrast grid).

What You’ll Learn

Culminating the foundational lenses, this chapter operationalizes the eighteen dhātus (elements) as the starkest Vibhaṅga dissection: six internal doors (dvāra-dhātu: eye, ear, nose, tongue, body, mind) meeting six external objects (viṣaya-dhātu: form, sound, odor, flavor, tangible, dhamma), completed by the six consciousnesses (viññāṇa-dhātu) that arise to “know” the contact—rendering every moment a neutral triad of “what meets what” plus the impersonal cognition that seals it, devoid of self or story. You’ll compare these triad reads to prior lenses for nuanced depth: where khandhas bundle into

emotional heaps, āyatana highlight relational gates, dhātus strip to elemental isolation—eye-door (cakkhudhātu) + form-object (rūpadhātu) + eye-knowing (cakkhuvīññādhātu), a clean triad exposing flux without clinging's overlay—practiced through side-by-side mappings that reveal dhātus' strength in unveiling anattā (non-self) at ultimate reality (paramattha). To forge speed and instinct, engage in timed drills: rapid labeling under pressure (e.g., 30 seconds to triad-tag a rising anger: "Mind-door + aversion-dhamma + mind-knowing"), escalating from solo flashes to group relays, building the muscle for on-the-fly analysis amid life's rush. This triad literacy doesn't abstractify; it empowers, turning sensory storms into dissectible data, priming you for weaving dhātus into truths, faculties, and dependent arising ahead—insight as elemental as earth, water, fire, and wind.

Modern Hook: The Traffic Jam Triad Flash

Stuck in gridlock on your commute, horns blaring, dashboard clock mocking your lateness: the red light's glare hits (eye-door meets form-object, eye-knowing completes—triad one), a frustrated sigh escapes (body-door touches breath-tangible, body-knowing registers—triad two), and the mind spins "Why today?" (mind-door grasps delay-dhamma, mind-knowing cognizes—triad three). Unlike khandha's vedanā-spiked clump of "road rage" or āyatana's eye-base latching onto car-forms, the dhātu read depersonalizes: just meetings of elements, no inherent "me" jammed, the knowing a fleeting spark that fades if unlabeled. Practice rapid triad-naming under the jam's pressure—"Eye + light + sight; body + tension + feel"—and watch the hook transform: stress unspools into neutral flux, a magga-micropause amid exhaust fumes. This hook recasts rush-hour hell as dhātu dojo: next snarl, triad it fast, reclaim the wheel from delusion's grip.

Orientation (why this matters; 3–6 lines)

The dhātu lens turns any moment into a simple triad: a door (internal base) meets a matching object (external field), and the corresponding consciousness completes contact. Training this grammar makes experience impersonal and clear—"eye + visible form + eye-consciousness," not "I saw." You'll practice rapid triad naming under time pressure, then contrast it with khandha and āyatana reads to choose the right leverage in real life.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.8 — "The 18-Element Wheel on a Notification."

Caption: "Name the triad before the storyline."

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Eighteen elements (dhātuyo):**

- *Six internal bases (doors): eye, ear, nose, tongue, body, mind.*
- *Six external objects: visible form, sound, odour, taste, tangible, dhamma (mental object).*
- *Six consciousnesses: eye-, ear-, nose-, tongue-, body-, mind-consciousness.*
These are functional classes, not “things with an owner.”
- **Contact as triad:** *door + object + matching consciousness ⇒ phassa; from phassa arises vedanā. Meaning-making, emotions, and stories come later.*
- **Why this lens helps:**
 - *It cuts through identity heat (“mine/me”) by keeping language impersonal.*
 - *It sharpens timing: triad first, tone second, craving third—so you can intercept at the live hinge.*
- **Mind-door special:** *Only the mind-door can take concepts, memories, plans, mental factors—and, at supramundane/review moments, Nibbāna. The five sense-doors only take their present, matching material objects.*
- **Relating the lenses:**
 - *Dhātu tells you “what met what and which knowing.”*
 - *Āyatana frames the same moment as “which door and which field.”*
 - *Khandha shows the aggregate unit (form, knowing, tone, marking, formations).*
You’ll practice flipping among them in seconds.

Modern hook — Email preview pop-up.

*Before commentary begins, the triad is simply: **eye + visible-form + eye-consciousness**. A beat later the mind-door picks up “what it means” (concepts, memories), spawning a second triad: **mind + dhamma (idea) + mind-consciousness**. Name both—then act wisely.*

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Triad Lightning (3')**: Teacher flashes five micro-clips (icon flash, ping sound, coffee aroma, taste, drafty air). Students chorus the triad aloud (e.g., “ear + sound + ear-consciousness”).
2. **Double-pass (2')**: For the same clip, add the likely mind-door follow-up triad (e.g., “mind + ‘new comment’ concept + mind-consciousness”).
3. **Lens contrast (1–3')**: In pairs, restate one clip three ways: *dhātu* (triad), *āyatana* (door/object), *khandha* (five-part unit). Share which lens gave the clearest leverage.

Solo (5–8 min)

- **Five-triad log (5×60–90s)**: As your device shows previews, jot the first triad you can honestly confirm. If the mind-door engages, add the second triad.
- **Timing drill (2–3')**: For one event, write the exact moment *vedanā* was noticed relative to *phassa*. Choose one cooling move (name tone, widen field, delay click 10–30 s).

Assessment Pack

(Counts fixed by series spec. Answer keys follow immediately.)

True/False (10)

1. In *dhātu* analysis, contact requires a door, an object, and a matching consciousness. — **T**
2. The nose-door can take yesterday’s odour as its object. — **F**
3. The mind-door can take concepts as objects. — **T**
4. “Eye + visible-form + ear-consciousness” is a valid triad. — **F** (door and knowing must match)
5. *Vedanā* is part of the triad. — **F** (It follows contact)
6. A single episode can involve multiple sequential triads (e.g., eye then mind). — **T**
7. *Dhātu* language is intentionally impersonal to cool identity heat. — **T**

8. *Body-door tangibles include temperature, pressure, motion.* — **T**
9. *Nibbāna is knowable at the tongue-door for an arahant.* — **F** (mind-door only)
10. *The dhātu lens and the khandha lens contradict each other.* — **F** (complementary)

T/F Key: 1-T, 2-F, 3-T, 4-F, 5-F, 6-T, 7-T, 8-T, 9-F, 10-F.

Fill-in-the-Blanks (10)

Word bank: **eye, ear, nose, tongue, body, mind, visible-form, sound, odour, taste, tangible, dhamma, eye-consciousness, ear-consciousness, body-consciousness, mind-consciousness, contact, feeling, triad, neutral**

1. *Door + object + matching knowing defines a _____.* → **triad**
2. *Eye + _____ + eye-consciousness.* → **visible-form**
3. *_____ + sound + ear-consciousness.* → **ear**
4. *Nose + _____ + nose-consciousness.* → **odour**
5. *Tongue + taste + _____-consciousness.* → **tongue**
6. *Body + _____ + body-consciousness.* → **tangible**
7. *Mind + _____ (mental object) + mind-consciousness.* → **dhamma**
8. *Triad completed ⇒ _____; then _____ arises.* → **contact; feeling**
9. *Just-seeing is typically _____ in tone.* → **neutral**
10. *The internal base for ideas is the _____.* → **mind**

Fill-in Key: as above.

Matching (10)

Left → Right

A. Eye-element → 1) Meets visible-form element

- B. Ear-element → 2) Meets sound element*
- C. Nose-element → 3) Meets odour element*
- D. Tongue-element → 4) Meets taste element*
- E. Body-element → 5) Meets tangible element*
- F. Mind-element → 6) Meets dhamma element*
- G. Eye-consciousness-element → 7) Knowing that completes eye triad*
- H. Mind-consciousness-element → 8) Knowing that completes mind triad*
- I. Contact (phassa) → 9) Door+object+matching knowing meet*
- J. Feeling (vedanā) → 10) Arose conditioned by contact*

Matching Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

Using **Plate V2.8 (blank template)**, label the notification moment twice:

- Inner wedge: **eye + visible-form + eye-consciousness** (write “phassa → vedanā” beside it).
- Outer ring (mind-door follow-up): **mind + concept (‘new email’) + mind-consciousness**.

Diagram Key (teacher plate): Any correct placements with matching door/knowing and the eye-then-mind sequence earns full credit.

Short Answer (2)

1. In two sentences, explain why naming the first triad before “meaning” reduces unskillful replies.
Key points: Locks attention onto impersonal contact; buys time to notice tone; interrupts the rush to craving/action.
2. Give one everyday example where two triads arise in under one second. Identify both triads.
Key points: e.g., ping sound (ear + sound + ear-consciousness) → idea “urgent” (mind + concept + mind-consciousness).

Scenario Case (1)

Case: Your screen shows “Preview: Re: Contract terms.” In <1 s you felt a jolt and almost clicked.

- (a) Name the **first triad**.
- (b) Name the **mind-door triad** that followed.

- (c) State one micro-move that keeps *vedanā* clean before *taṇhā* forms.

Model answer (outline):

(a) eye + visible-form + eye-consciousness; (b) mind + concept “contract terms” + mind-consciousness; (c) say “tone: unpleasant,” look away 2 s, schedule a block to read.

Micro-Log (1) — 60–90s template

“First triad=; **Tone at notice**=; Mind-door triad=; **Move I chose (name/widen/delay)**=; After-taste @10 min=clean/muddy; What I’ll repeat next time=_____.”

Quick Quiz (5) — Multiple choice

1. Which set is a valid *dhātu* triad?
A) eye + sound + eye-consciousness B) **ear + sound + ear-consciousness** C) mind + visible-form + mind-consciousness → **B**
2. What immediately follows contact in the standard order?
A) Craving B) **Feeling** C) Perception → **B**
3. Which door alone can take concepts as its object?
A) Eye B) Ear C) **Mind** → **C**
4. The best lens for depersonalizing a hot moment is:
A) **Dhātu** B) *Khandha* C) *Āyatana* → **A** (all help, but *dhātu* strips to impersonal functions fastest)
5. A “double-pass” event means:
A) Two emotions at once B) **Two sequential triads (sense-door then mind-door)** C) Two aggregates only → **B**

Takeaway Box (1–3 bullets)

- Say the triad first: “door + object + matching knowing.”
- Contact is not yet meaning; feeling follows contact—catch tone early to prevent craving.
- Under pressure, flip: *dhātu* to cool identity, *āyatana* for door policy, *khandha* to read the full unit.

Figures & Tables (this chapter)

- **Plate V2.8 — The 18-Element Wheel on a Notification** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay).
Goal: Train “name-the-triad-first” on a real notification; show eye-then-mind sequence.

OverviewElement WheelTraffic HookPracticeAssessmentTablesTakeaways

What You'll Learn

Master the eighteen dhātus as the starkest dissection: door + object + consciousness = impersonal contact

Core Insight

Every moment is a neutral triad of "what meets what" plus the impersonal cognition that seals it, devoid of self or story. Eye-door + form-object + eye-knowing = clean contact exposing flux without clinging's overlay.

Six Internal Doors

Eye-door

Ear-door

Nose-door

Tongue-door

Body-door

Mind-door

Six External Objects

Visible Form

Sound

Odour

Taste

Tangible

Dhamma

Six Consciousnesses

Eye-Consciousness

Ear-Consciousness

Nose-Consciousness

Tongue-Consciousness

Body-Consciousness

Mind-Consciousness

Why This Lens Helps

Cuts through identity heat ("mine/me") by keeping language impersonal

Sharpens timing: triad first, tone second, craving third

Enables interception at the live hinge before reactivity forms

Mind-door special: Only it can take concepts, memories, plans—and Nibbāna

Dhātu Lens

"What met what and which knowing"

Āyatana Lens

"Which door and which field"

Khandha Lens

"The aggregate unit (form, knowing, tone, marking, formations)"

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Triad Practice Drills

Build rapid triad recognition under time pressure



Lightning Round

30 seconds to name as many triads as possible



Timing Drill

Notice the exact moment *vedanā* follows *phassa*



Lens Contrast

Compare *dhātu*, *āyatana*, and *khandha* reads

Overview

Element Wheel

Traffic Hook

Practice

Assessment

Tables

Takeaways

Table V2.9: Dhātu Triads with Everyday Examples

Rapid drill reference for modern triad recognition

Door	Object	Matching Consciousness	Canonical Triad	Modern Example
Eye	Visible Form	Eye-Consciousness	Cakkhunā rūpaṃ disvā	Phone screen notification appears
Ear	Sound	Ear-Consciousness	Sotena saddaṃ sutvā	Meeting reminder ping sounds
Nose	Odour	Nose-Consciousness	Ghānena gandhaṃ ghāyitvā	Coffee brewing aroma on commute
Tongue	Taste	Tongue-Consciousness	Jivhāya rasaṃ sāyitvā	Lunch flavor while checking emails
Body	Tangible	Body-Consciousness	Kāyena phoṭṭhabbaṃ phusitvā	Keyboard pressure while typing
Mind	Dhamma	Mind-Consciousness	Manasā dhammaṃ viññāya	Concept "urgent" arises from notification

Use: Practice filling three new examples per day for each triad. Focus on rapid recognition in real-time situations.

Table V2.10: Triad vs. Aggregate Read (Contrast Grid)

Compare dhātu, āyatana, and khandha lenses for the same moment

Email notification appears

Dhātu Read

Eye + visible-form + eye-consciousness → Mind + concept + mind-consciousness

Āyatana Read

Eye-door receives form-object → Mind-door processes meaning

Khandha Read

Form (screen pixels), Consciousness (seeing), Feeling (neutral→concern), Perception (email recognition), Formations (attention shift)

Leverage Comparison

Cool: Dhātu strips to impersonal contact. Redirect: Āyatana shows door policy. Clarify: Khandha reveals full emotional unit.

Traffic horn blares

Dhātu Read

Ear + sound + ear-consciousness → Mind + "delay" concept + mind-consciousness

Āyatana Read

Ear-door receives sound-object → Mind-door grasps implications

Khandha Read

Form (sound waves), Consciousness (hearing), Feeling (unpleasant), Perception (horn = problem), Formations (irritation)

Leverage Comparison

Cool: "Just ear-knowing sound." Redirect: "Sound-door active, choose response." Clarify: "Full stress aggregate forming."

Coffee aroma while working

Dhātu Read

Nose + odour + nose-consciousness → Mind + "break time" + mind-consciousness

Āyatana Read

Nose-door receives odour-object → Mind-door creates story

Khandha Read

Form (aromatic molecules), Consciousness (smelling), Feeling (pleasant), Perception (coffee = break), Formations (desire)

Leverage Comparison

Cool: Impersonal nose-knowing. Redirect: Notice door-switching. Clarify: Track desire formation.

Use: Show how the same second yields different handles across lenses. Practice flipping between reads in under 5 seconds to choose optimal leverage.

Practice Template: Five-Triad Log

60-90s Micro-Log Template

First triad:

Tone at notice:

Mind-door triad:

Move chosen:

name/widen/delay: _____

After-taste @10min:

clean/muddy: _____

Next time repeat:

Chapter 5 Takeaway Box

Essential insights for practical dhātu application



Say the triad first

"Door + object + matching knowing" - before any story begins

Eye + visible form + eye-consciousness (not "I saw something urgent")



Contact is not yet meaning

Feeling follows contact—catch tone early to prevent craving

Phassa → Vedanā → (intercept here) → Taṇhā



Under pressure, flip lenses

Dhātu to cool identity, āyatana for door policy, khandha to read the full unit

Hot moment: "What met what?" (dhātu) → "Which door?" (āyatana) → "Full unit?" (khandha)

Practical Applications

Email notification appears

First Triad:

Eye + form + eye-consciousness

Mind-Door:

Mind + "urgent" concept + mind-consciousness

Intervention:

Name both triads before clicking

Traffic jam frustration

First Triad:

Multiple sense-door contacts

Mind-Door:

Mind + "delay" concepts + mind-consciousness

Intervention:

Rapid triad naming: "ear + horn + hearing; body + tension + feeling"

Social media scroll

First Triad:

Eye + images + eye-consciousness

Mind-Door:

Mind + comparison concepts + mind-consciousness

Intervention:

Catch the mind-door triad before emotional spiral



Series Arc Connection

With triads fluent, Chapter 6 (Contact) and Chapter 7 (Feeling) become straightforward in timing and intervention. Later chapters reuse this skill to dissect Paṭiccasamuppāda in motion and to guard the C2 handoff (vedanā → taṇhā) in the wild.

Contact Timing

Feeling Recognition

Craving Prevention

Dependent Arising

Quick Reference: The 18 Elements

6 Internal Doors

- Eye-element
- Ear-element
- Nose-element
- Tongue-element
- Body-element
- Mind-element

6 External Objects

- Visible-form element
- Sound element
- Odour element
- Taste element
- Tangible element
- Dhamma element

6 Consciousnesses

- Eye-consciousness
- Ear-consciousness
- Nose-consciousness
- Tongue-consciousness
- Body-consciousness
- Mind-consciousness

Plate V2.8: The 18-Element Wheel on a Notification

Name the triad before the storyline begins

Demonstrate Notification Sequence



New Email

Preview: Re: Contract terms...

 Eye Element

Door:

Eye

Object: Visible Form

Knowing: Eye-Consciousness

 Ear Element

Door:

Ear

Object: Sound

Knowing: Ear-Consciousness

 Nose Element

Door:

Nose

Object: Odour

Knowing: Nose-Consciousness

 Tongue Element

Door:

Tongue

Object: Taste

Knowing: Tongue-Consciousness

 Body Element

Door:

Body

Object: Tangible

Knowing: Body-Consciousness

 Mind Element

Door:

Mind

Object: Dhamma

Knowing: Mind-Consciousness

Key Training Point

Before commentary begins, the triad is simply: eye + visible-form + eye-consciousness. A beat later the mind-door picks up "what it means" (concepts, memories), spawning a second triad: mind + dhamma (idea) + mind-consciousness. Name both—then act wisely.



Modern Hook: The Traffic Jam Triad Flash

Transform road rage into dhātu practice - rapid triad naming under pressure

The Scenario

Stuck in gridlock on your commute, horns blaring, dashboard clock mocking your lateness. Unlike khandha's vedanā-spiked clump of "road rage" or āyatana's eye-base latching onto car-forms, the dhātu read depersonalizes: just meetings of elements, no inherent "me" jammed.



Play Traffic Sequence



Reset



Traffic Jam in Progress...



Red Light Glare

 0.1s

Traffic light's red glare hits the eye

Eye + Form + Eye-Consciousness



Frustrated Sigh

 0.3s

Breath tension, body awareness

Body + Tangible + Body-Consciousness



Mental Commentary

 0.5s

"Why today?" thought arises

Mind + Dhamma + Mind-Consciousness

Practice Instructions

Practice rapid triad-naming under the jam's pressure—"Eye + light + sight; body + tension + feel"—and watch the hook transform: stress unspools into neutral flux, a magga-micropause amid exhaust fumes.

This hook recasts rush-hour hell as dhātu dojo: next snarl, triad it fast, reclaim the wheel from delusion's grip.



Plate V2.8: The 18-Element Wheel on a Notification

Name the triad before the storyline begins

Demonstrate Notification Sequence



New Email

Preview: Re: Contract terms...



Eye Element

Door:

Eye

Object: Visible Form

Knowing: Eye-Consciousness



Ear Element

Door:

Ear

Object: Sound

Knowing: Ear-Consciousness



Nose Element

Door:

Nose

Object: Odour

Knowing: Nose-Consciousness



Tongue Element

Door:

Tongue

Object: Taste

Knowing: Tongue-Consciousness



Body Element

Door:

Body

Object: Tangible

Knowing: Body-Consciousness



Mind Element

Door:

Mind

Object: Dhamma

Knowing: Mind-Consciousness

Key Training Point

Before commentary begins, the triad is simply: eye + visible-form + eye-consciousness. A beat later the mind-door picks up "what it means" (concepts, memories), spawning a second triad: mind + dhamma (idea) + mind-consciousness. Name both—then act wisely.

• **Table T V2.9 — Dhātu Triads with Everyday Examples.**

Columns: Door | Object | Matching Consciousness | Canonical triad sentence | Modern example (phone, meeting, commute).

Use: Rapid drills; students fill three new examples/day.

Door	Object	Matching Consciousness	Canonical triad sentence	Modern example (phone, meeting, commute)
Eye (cakkhu)	Visible form (rūpa)	Eye-consciousness (cakkhaviññāṇa)	Eye-element + visible-form element → eye-consciousness element; the meeting (base+object+consciousness) is contact; from contact, feeling arises. Also expressed as cause→fruit: eye & form (cause) → eye-consciousness (fruit).	The red notification badge flashes on screen during a meeting.
Ear (sota)	Sound (sadda)	Ear-consciousness (sotaviññāṇa)	Ear-element + sound-element → ear-consciousness element; contact → feeling.	Slack “ping” lands while you’re writing minutes.
Nose (ghāna)	Odor (gandha)	Nose-consciousness (ghānaviññāṇa)	Nose-element + odor-element → nose-consciousness element; contact → feeling.	Coffee aroma drifts in as you join a Zoom call.
Tongue (jivhā)	Taste (rasa)	Tongue-consciousness (jivhāviññāṇa)	Tongue-element + taste-element → tongue-consciousness element; contact → feeling.	A quick sip of sweet tea before unmuting to speak.
Body (kāya)	Tangible (phoṭṭhabba: hardness/temperature/motion)	Body-consciousness (kāyaviññāṇa)	Body-element + tangible-element → body-consciousness element; contact → feeling.	Phone vibrates against your palm on the train.

Mind (mano)	Mental object (dhamma: remembered sights/sounds, ideas, subtle rūpas, cetasikas, concepts, even Nibbāna)	Mind-consciousness (manoviññāṇa)	Mind-element + mental-object element → mind-consciousness element ; contact → feeling . In drills, teach: name door → base+object+consciousness ⇒ contact ⇒ feeling.	Thinking “Who messaged me?” while driving; plan to reply later.
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Class use: Rapid triad call-outs (≤3s): “Eye + form → eye-consciousness ... contact → feeling.” Keep one breath with tone before any decision

Table T V2.10 — Triad vs. Aggregate Read (Contrast Grid).

Columns: Episode line | Dhātu triad | Āyatana read | Khandha unit | Leverage (cool/redirect/clarify).
Use: Show how the same second yields different handles across lenses.

Episode line	Dhātu triad (elements)	Āyatana read (base / object / knowing)	Khandha unit (salient aggregate)	Leverage (cool / redirect / clarify)
“Ping sounds.”	Ear-base element + sound element → ear-consciousness element ; contact→feeling.	Ear / sound / ear-consciousness (contact triad).	Rūpa (sound) known, with viññāṇa; vedanā follows.	Cool: Name triad aloud (softly): “hearing... pleasant.” Two relaxed breaths.
“Pleasant tingle appears.”	Same triad persists as condition; feeling is effect of contact.	Same ear triad; now watch vedanā at that door.	Vedanā-khandha becomes salient.	Clarify: “Pleasant tone only” (don’t jump to story).
“Hand twitches toward phone.”	Body-base + tangible → body-consciousness (pressure/motion).	Body / tangible / body-consciousness.	Saṅkhāra-khandha (volition) + rūpa (motion).	Cool: Soften grip, rest hands for one breath; notice urge crest/fade.
“Thought: ‘Maybe urgent.’”	Mind-base + mental-object → mind-consciousness ; contact→feeling.	Mind / concept / mind-consciousness.	Viññāṇa with saññā labeling; vedanā may tilt.	Redirect: Label “thinking/planning,” re-aim to task anchor (cursor/breath).
“Auto-scroll happens.”	Underlying door may flip back to eye/ear triads; C2 (vedanā→taṇhā) likely fired → actioning volitions.	Eye/ear / new form+sound / matching consciousness.	Saṅkhāra-khandha (doing) led by craving; aggregates in flow.	Clarify: Name C2 risk (“wanting to see more”); pause; choose: “Finish line first, then check.”

Teaching point: The **same second** can be handled by three lenses—Dhātu (elements triad), Āyatana (base–object–knowing), and Khandha (which aggregate is salient)—without contradiction. Use the triad to **cool**, the khandha label to **clarify**, then re-aim behavior.

Answer Keys

All objective items (T/F, Fill-in, Matching, Quick Quiz) have keys inline.

Open-response items (Label-the-Diagram, Short Answer, Scenario, Micro-Log) include model elements/rubrics above to validate varied but correct responses.

Series Arc Link: *With triads fluent, Ch. 6 (Contact) and Ch. 7 (Feeling) become straightforward in timing and intervention; later chapters reuse this skill to dissect Paṭiccasamuppāda in motion and to guard the C2 handoff (vedanā → taṇhā) in the wild.*

Ch. 6 — Contact (Phassa) in the Present-Effect Band (②)

Brief. *Understand contact as a threefold meeting (door + object + consciousness) and place it correctly in our period/segment pedagogy (② Present Effect). Clarify why contact is not yet craving, and how it conditions feeling next.*

Modern hook. *“Taste test” with coffee/tea: mark the meet only, no story.*

Figures. *Plate V2.9 Contact Triad Schema (② rim focus).*

Tables. *T V2.11 Contact Formulae by Door; T V2.12 Common Mislabeleds at Contact (and quick fixes).*

What You’ll Learn

Anchoring the Vibhaṅga's analytical scalpel in the mechanics of immediacy, this chapter demystifies phassa (contact) as the pivotal threefold meeting—internal door (dvāra), external object (ārammaṇa), and arising consciousness (viññāṇa)—that ignites every cognitive pulse, positioned precisely within our period/segment pedagogy as the core of the “Present-Effect Band (②)”: the transitional nexus where past kammic seeds (from Band ①: Past-Cause) bloom into synchronous effects, before proliferating into future potentials (Band ③). You'll dissect how phassa operates not as a vague “touch” but as a neutral, lawful convergence—e.g., eye-door + visible form + eye-consciousness—lawfully conditioned yet devoid of inherent dukkha, practiced through lens-flips to khandha (as the spark bundling aggregates), āyatana (as base-to-base ignition), and dhātu (as triad completion). Crucially, clarify phassa's innocence from craving (taṇhā): unlike the later, volitional hijack of saṅkhāra, contact remains pre-reactive, a mere “meeting” without preference or story—exercises will spotlight this gap, using slow-motion replays of moments to halt at phassa before vedanā (feeling) cascades. Then, trace its conditioning arrow: how phassa inexorably feeds vedanā's hedonic tone (pleasant/neutral/unpleasant), setting the stage for either wise attention or unchecked proliferation, with drills mapping the handoff in real-time vignettes. This chapter refines your temporal acuity, transforming phassa from overlooked pivot to present-moment fulcrum, equipping you to intervene early in the Band (②) for magga-aligned effects.

Modern Hook: The App Alert Ignition

You're powering through a report, zen-like focus intact, when your phone vibrates—a calendar alert for an impending meeting: “Team sync in 5.” The threefold meeting strikes: tactile door (body-base) +

vibration-object (tangible) + body-consciousness completes the phassa, squarely in Present-Effect Band (②), where the kammic echo of your earlier "set reminder" (Past-Cause ①) manifests as raw contact, neutral as a pebble's drop. Not yet craving—no "ugh, not now" taṇhā has latched; it's just the meeting, uncolored. But watch the condition: phassa ripples straight to vedanā, tinting the vibe unpleasant if habit deems it so, priming a scroll-dodge or sigh-spiral. Pause here in the hook—name the triad ("Body-door + buzz-object + body-knowing"), affirm "phassa, not yet pull," and redirect: a breath at the door diffuses the feed to neutral vedanā, short-circuiting the band into spacious effect. This turns alert anxiety into phassa precision: next buzz, meet it at the threefold, condition wisely, and surf the present without the crash.

Orientation (why this matters)

Every lived moment starts at a contact point: a door meets an object and the corresponding knowing completes the touch. That's phassa—not meaning, not emotion—just the spark that enables feeling to arise next. Placing phassa correctly in ② Present Effect keeps our timing precise and prevents the common classroom error of jumping straight from contact to craving. Your skill here is to "mark the meet," then meet the feeling cleanly before taṇhā recruits you.

Diagram Hook (what to draw/see; 1 caption)

Plate V2.9 — "Contact Triad Schema (② rim focus)."

Caption: "Door + Object + Matching Consciousness ⇒ phassa (②), then vedanā."

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Definition.** Phassa (contact) is the conjunction of an internal base (door), its appropriate external object, and the corresponding class of consciousness; when the three touch, there is contact. Vedanā (feeling-tone) is conditioned by contact but is not the same as contact.
- **Placement in time.** In our four-period pedagogy, viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā are the lived results now—② Present Effect. Keep these as "functions, not owners."
- **Legal order.** The forward sequence is with-the-grain (anuloma): **phassa** → **vedanā** → **taṇhā**. The "illegal shortcut" is drawing **phassa** → **taṇhā**, which skips feeling. Don't teach or practice that skip.
- **Why it matters in practice.** Because contact is triadic, we can adjust any leg—base, object, or knowing—to change downstream tone and craving probability ("compassionate engineering").

- **Method stance.** *Abhidhamma trains literal, impersonal language—naming functions and relations rather than a self doing them—so identity-heat cools at the very start.*

Modern hook — “Taste test” with coffee/tea.

For 3 s, do only this: name the meet—“tongue-door + taste-object + tongue-consciousness ⇒ contact.” Full stop. No story about flavor, no judgment. Then, one beat later, note the feeling tone that arises from contact. (That’s the lawful handoff.)

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom (6–8 min)

1. **Call-and-response triads (2').** Teacher calls a door; class replies with the full triad to phassa (e.g., “ear + sound + ear-consciousness ⇒ contact”).
2. ② **Band trace (2').** On a big wheel, highlight ② and chant: “viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā.”
3. **Illegal-skip correction (1').** Show a fake arrow phassa → taṇhā; students fix it to phassa → vedanā → taṇhā.
4. **Lever list (1–3').** In triads, list one base-change, one object-change, one knowing-change for an open-office ping (e.g., look away; mute; widen attention).

B. Solo (5–8 min)

1. **Taste-test micro-lab (3').** Sip coffee/tea. Line 1: write only the contact triad. Line 2: after one second, write the feeling word (pleasant/unpleasant/neutral).
2. ② **Timing card (2').** On a sticky note: “phassa → vedanā → taṇhā (cut here).” Place where you see notifications.
3. **Compassionate engineering (2–3').** For today’s most frequent contact, choose one lever (base/object/knowing) to alter for the next hour.

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. Phassa is emotion. — **F** (It's the triadic meet; emotion comes later.)
2. The legal order is phassa → vedanā → taṇhā. — **T**
3. Phassa sits in ② Present Effect. — **T**
4. It is acceptable to diagram phassa → taṇhā if you're in a hurry. — **F** (That's the "illegal skip.")
5. Adjusting base/object/knowing can change downstream craving probability. — **T**
6. Vedanā is conditioned by phassa. — **T**
7. "Functions, not owners" is our language discipline at ②. — **T**
8. "Just seeing/hearing" is usually neutral at contact. — **T** (door-wise tone literacy)
9. Phassa is the same as vedanā. — **F** (Different functions; contact precedes feeling.)
10. ② Present Effect includes viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā. — **T**

T/F Answer Key: Provided inline.

Fill-in-the-Blanks (10)

Word bank: **door, object, consciousness, contact, feeling, Present Effect, triad, neutral, sequence, craving**

1. Phassa is the meeting of _____ + _____ + matching _____. → **door; object; consciousness**
2. This threefold meeting is called _____. → **contact**
3. After contact, _____ arises. → **feeling**
4. The lawful _____ is phassa → vedanā → taṇhā. → **sequence**

5. Contact belongs to band ② _____. → **Present Effect**
6. Naming only the _____ helps you avoid storytelling. → **triad**
7. For eye/ear, the default tone right after contact is often _____. → **neutral**
8. We never draw contact directly to _____. → **craving**
9. Our language guideline at ② is “functions, not _____.” → **owners**
10. Adjusting base, object, or _____ can reshape downstream tone. → **consciousness**

Fill-in Answer Key: As above.

Matching (10)

Match the item to its best description.

- A. Phassa → 1) Door + object + matching consciousness meet
- B. ② band → 2) Present-effect links (3–7) running now
- C. Illegal skip → 3) Drawing phassa → *taṇhā* (forbidden)
- D. Function line → 4) “Phassa → *Vedanā*: feels the blow”
- E. Base-lever → 5) Look away, remove earbud, adjust posture
- F. Object-lever → 6) Choose inputs; mute; simplify forms
- G. Knowing-lever → 7) Widen/steady attention with a second anchor
- H. Neutral tone → 8) Default for “just seeing/hearing”
- I. “Functions, not owners” → 9) Depersonalized phrasing discipline
- J. Door-first labeling → 10) Quick way to stay in ② timing

Key: A-1 , B-2 , C-3 , D-4 , E-5 / F-6 / G-7 , H-8 , I-9 , J-10

Label-the-Diagram (1)

On **Plate V2.9 (blank)**, complete one wedge for the Taste-Test:

- Write: “tongue-door + taste-object + tongue-consciousness ⇒ phassa (②) → *vedanā*.”
Key: Correct triad, correct ② placement, and *vedanā* following contact.

Short Answer (2)

1. In two sentences, explain why distinguishing phassa from *vedanā* matters for impulse control.

Key points: Contact is pre-meaning and pre-emotion; noticing it lets you meet tone on time and

prevents the phassa → taṇhā skip.

2. Give one example of “compassionate engineering” at contact for your most tempting door.

Key points: Name a base/object/knowing change and how it reduces downstream craving probability.

Scenario Case (1)

Case: You see “New comment” flash during deep work and feel a tug to click.

- (a) Write the first contact triad.
- (b) Note the vedanā that followed.
- (c) Pick one lever (base/object/knowing) and describe the 10-second move you’ll do.

Model points: (a) eye + visible-form + eye-consciousness; (b) neutral → pleasant/unpleasant; (c) look away, mute, widen attention; confirm no illegal skip.

Micro-Log (1) — 60–90s template

“Door=; **Object=**; Knowing=; **Contact ✓**; **Tone=**; Did I alter Base/Object/Knowing? ____; ②-timing kept? ____; C2 formed? yes/no.”

Quick Quiz (5) — Multiple choice

1. What completes contact?
A) Door + object only B) Emotion C) **Matching consciousness** → **C**
2. Where does phassa live in the four-period overlay?
A) ① B) ② C) ③ D) ④ → **B**
3. Which drawing violates legal order?
A) phassa → vedanā B) **phassa** → **taṇhā** C) vedanā → taṇhā → **B**
4. Which lever belongs under “knowing”?
A) Mute notifications B) **Widen attention with a second anchor** C) Turn away → **B**
5. The function prompt “feels the blow” labels which arrow?
A) saḷāyatana → phassa B) **phassa** → **vedanā** C) vedanā → taṇhā → **B**

Takeaway Box (1–3 bullets)

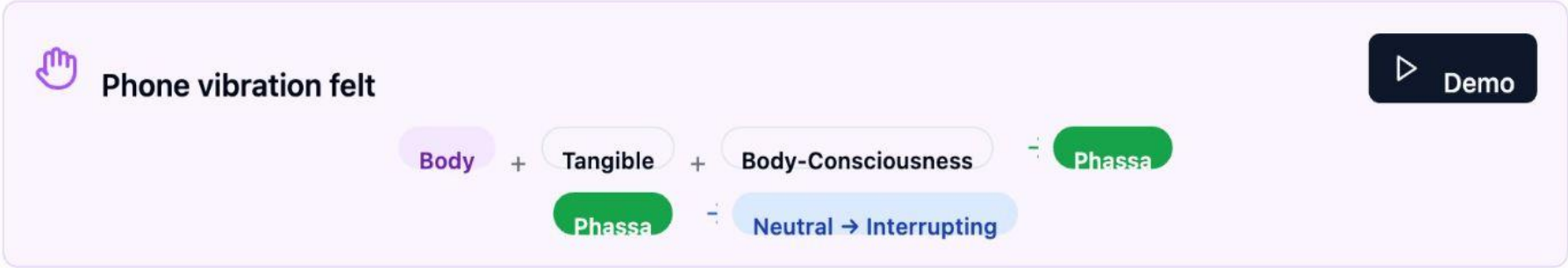
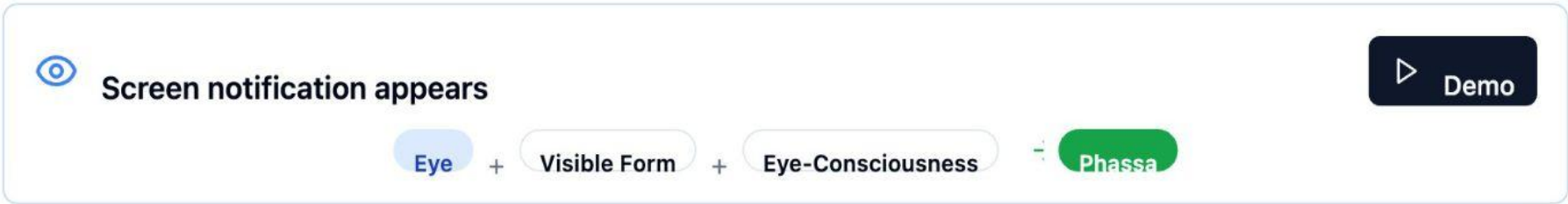
- *Phassa = door + object + matching knowing (triad). Keep it impersonal and in ②.*
- *The lawful order is **contact** → **feeling** → **craving**; never skip feeling.*
- *Engineer the spark: adjust base, object, or knowing to cool the chain upstream.*

Figures & Tables (this chapter)

- **Plate V2.9 — Contact Triad Schema (② rim focus)** (A4 landscape PNG @300 dpi, sRGB; labels outside; one overlay). Purpose: Fix phassa as triad in ② and show the arrow to vedanā.

Plate V2.9: Contact Triad Schema (② rim focus)

Door + Object + Matching Consciousness ⇒ phassa (②), then vedanā



Reset All Demos

Functions, Not Owners

Use impersonal language: "eye-door meets form" not "I see something"

Compassionate Engineering

Adjust any leg of the triad (base, object, knowing) to change downstream effects

Critical Timing Rule

Contact → Feeling → Craving

✓ Legal Order - Always include feeling

Contact → ~~Feeling~~ → Craving

× Illegal Skip - Never draw this

OverviewContact SchemaApp Alert HookTaste TestAssessmentTablesTakeaways

Table V2.11: Contact Formulae by Door

Chantable reference for each door's contact formation

Door	Object	Matching Consciousness	Contact Sentence	Default Early-Tone
Eye	Visible Form	Eye-Consciousness	Cakkhunā rūpaṃ disvā phasso	Neutral
Ear	Sound	Ear-Consciousness	Sotena saddaṃ sutvā phasso	Neutral
Nose	Odour	Nose-Consciousness	Ghānena gandhaṃ ghāyitvā phasso	Pleasant/Unpleasant
Tongue	Taste	Tongue-Consciousness	Jivhāya rasaṃ sāyitvā phasso	Pleasant/Unpleasant
Body	Tangible	Body-Consciousness	Kāyena phoṭṭhabbaṃ phusitvā phasso	Varies
Mind	Dhamma	Mind-Consciousness	Manasā dhammaṃ viññāya phasso	Varies

Use: Chantable reference for classroom drills. Practice rapid door-to-contact recognition with canonical phrasing.

Table V2.12: Common Mislabels at Contact (and Quick Fixes)

De-bugging tool for correcting contact misconceptions

Contact = emotion

Why it's wrong:
Emotion comes after vedanā; contact is pre-emotional

Correct placement:
Contact → Feeling → Emotion formation

Quick fix:
Name the triad only, no story

Classroom cue:
"Mark the meet, not the meaning"

Contact = craving

Why it's wrong:
Skips vedanā; craving is 3 steps later

Correct placement:
Contact → Feeling → Craving

Quick fix:
Always insert vedanā between phassa and tanhā

Classroom cue:
"Never skip feeling"

Contact = meaning

Why it's wrong:
Meaning-making happens at mind-door follow-up

Correct placement:
Contact (sense-door) → Contact (mind-door + concept)

Quick fix:
Distinguish first triad from second triad

Classroom cue:
"Door first, story second"

Contact = "I touched"

Why it's wrong:
Introduces self/owner; contact is impersonal function

Correct placement:
Functions meet, no owner involved

Quick fix:
Use "door + object + knowing" language

Classroom cue:
"Functions, not owners"

Contact in wrong band

Why it's wrong:
Contact belongs specifically to ③ Present Effect

Correct placement:
Phassa sits between saḷāyatana and vedanā in ②

Quick fix:
Always place contact in ③ band

Classroom cue:
"Contact lives in ②"

Use: Quick reference for correcting student misconceptions. Each mislabel includes why it's wrong, correct placement, and classroom-ready fixes.

Present-Effect Band (③) Sequence

①

→

②

→

③

→

④

→

⑤

③ Present-Effect Band: The lived results happening now

Compassionate Engineering Levers

Base Lever

• Look away

• Remove earbud

• Adjust posture

• Close eyes briefly

Object Lever

• Mute notifications

• Simplify forms

• Choose inputs

• Reduce stimuli

Knowing Lever

• Widen attention

• Add second anchor

• Steady awareness

• Soften focus

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Overview

Contact Schema

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Assessment

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Takeaways

Chapter 6 Takeaway Box

Essential insights for practical contact (phassa) application

⚡

Phassa = door + object + matching knowing (triad)

Keep it impersonal and in ②

Eye + visible form + eye-consciousness ⇒ contact (not "I saw")

➔

The lawful order is contact → feeling → craving

Never skip feeling

Phassa → Vedanā → Taṇhā (illegal: Phassa → Taṇhā)

⚙️

Engineer the spark

Adjust base, object, or knowing to cool the chain upstream

Look away (base), mute (object), widen attention (knowing)

🕒

Contact in Four-Period Pedagogy

①

Past-Cause

Avijjā, Saṅkhāra

②

Present-Effect

Vīññāṇa → Nāma-rūpa → Saḍāyatana → Phassa → Vedanā

③

Present-Cause

Taṇhā, Upādāna, Bhava

④

Future-Effect

Jāti, Jarāmaraṇa

Key:

Phassa sits precisely in ② Present-Effect, between saḍāyatana and vedanā. This placement enables precise timing for intervention before craving forms.

Practical Applications

Notification appears during focus

Contact Triad:

Eye + visible form + eye-consciousness

Lever Applied:

Base: Look away for 3 seconds

Intervention:

Name triad before story begins

Outcome:

Prevents automatic click response

Phone vibrates during meeting

Contact Triad:

Body + vibration + body-consciousness

Lever Applied:

Object: Phone on silent mode

Intervention:

Mark contact, not urgency

Outcome:

Maintains meeting presence

Coffee taste during work

Contact Triad:

Tongue + taste + tongue-consciousness

Lever Applied:

Knowing: Widen to include breath

Intervention:

3-second contact-only focus

Outcome:

Prevents craving spiral

Series Arc Connection

With contact timing precise, Chapter 7 (Vedanā) becomes clean "hinge training," and later chapters on paññā and paṭicca-samuppāda use this placement to cut C2 (vedanā → taṇhā) in the wild.

Contact Precision

Feeling Recognition

C2 Intervention

Dependent Arising

Quick Reference: Contact Essentials

Legal Sequence

✓ Phassa → Vedanā → Taṇhā

✗ Phassa → Taṇhā

Engineering Levers

• Base: Adjust internal door

• Object: Modify external input

• Knowing: Alter consciousness quality

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Taste Test Micro-Lab

Practice marking the meet only - no story, no judgment

Name the Contact Triad

Door + Object + Consciousness ⇒ Contact

e.g., tongue + taste + tongue-consciousness

Submit Triad

Modern Hook: The App Alert Ignition

Transform notification anxiety into phassa precision

The Scenario

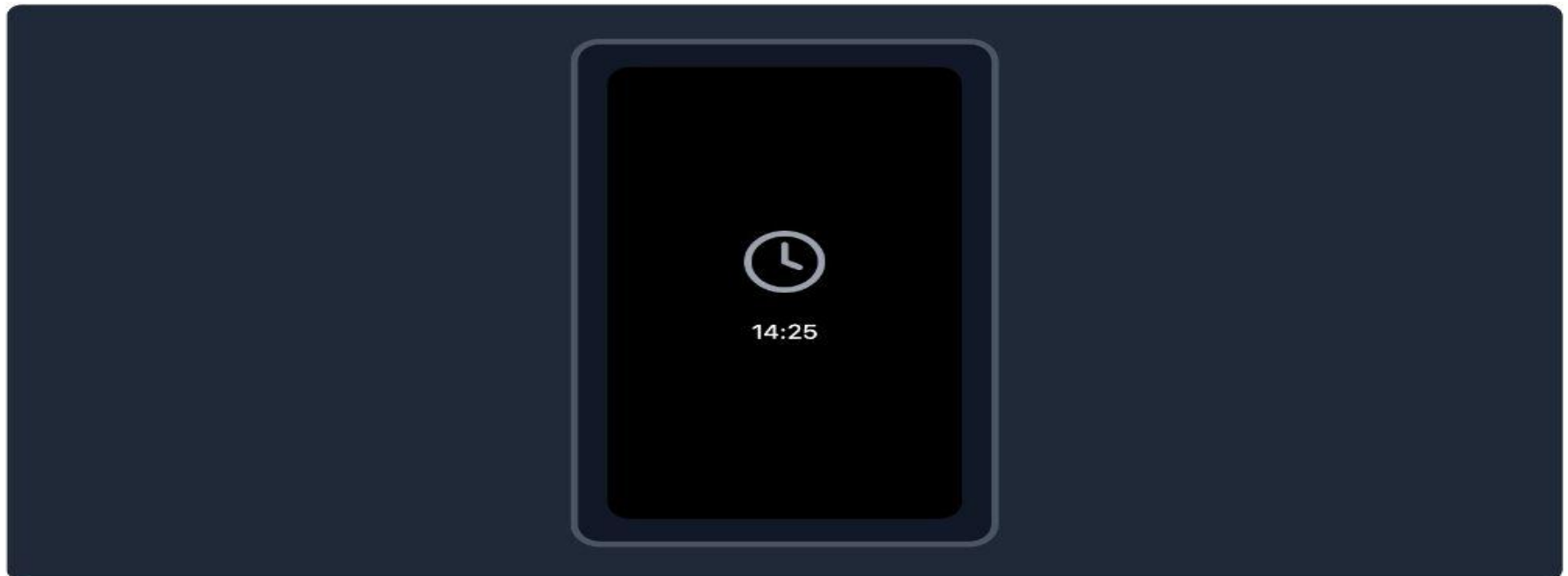
You're powering through a report, zen-like focus intact, when your phone vibrates—a calendar alert for an impending meeting: "Team sync in 5." The threefold meeting strikes: tactile door (body-base) + vibration-object (tangible) + body-consciousness completes the phassa, squarely in Present-Effect Band (⌚).



Play Alert Sequence



Reset



The Alert Arrives

⌚ 0.1s

Band ⌚

Phone vibrates - calendar reminder for team sync



Contact Forms

⌚ 0.2s

Band ⌚

Body-door + vibration-object + body-consciousness



Feeling Arises

⌚ 0.3s

Band ⌚

Neutral contact → unpleasant vedanā (if habitual)



Choice Point

⌚ 0.5s

Band ⌚ → ⌚

Pause here or let craving form

The Phassa Precision Move

1. Name the Triad

"Body-door + buzz-object + body-knowing" - keep it impersonal and precise

2. Affirm Present-Effect

"Phassa in Band ⌚, not yet pull" - contact is neutral, pre-reactive

3. Redirect Wisely

A breath at the door diffuses the feed to neutral vedanā, short-circuiting the band

This turns alert anxiety into phassa precision: next buzz, meet it at the threefold, condition wisely, and surf the present without the crash.

 Overview	Contact Schema	App Alert Hook	 Taste Test	Assessment	Tables	 Takeaways
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What You'll Learn

Master phassa as the pivotal threefold meeting in Present-Effect Band (②)

Core Understanding

Phassa (contact) is the conjunction of an internal door, its appropriate external object, and the corresponding consciousness. When the three touch, there is contact—neutral, lawful convergence devoid of inherent dukkha.



Present-Effect Band (②)

Viññāṇa → Nāma-rūpa → Saḷāyatana → Phassa → Vedanā

The lived results happening now

Key: These are functions, not owners

Legal Order



Phassa → Vedanā → Taṇhā



Phassa → Taṇhā

Illegal Skip

Never skip feeling—it's the crucial handoff point

Why This Matters in Practice

- Contact is triadic—we can adjust any leg (door, object, consciousness) to change downstream effects
- Contact is pre-reactive—a mere "meeting" without preference or story
- Phassa conditions vedanā but is not the same as vedanā
- "Compassionate engineering" at contact prevents craving formation

Base Lever

Look away, remove earbud, adjust posture

Object Lever

Choose inputs, mute, simplify forms

Knowing Lever

Widen/steady attention with second anchor

• **Table T V2.11 — Contact Formulae by Door.**

Columns: Door | Object | Matching Consciousness | Contact Sentence | Default Early-Tone Note.

Use: chantable reference.

Door	Object	Matching Consciousness	Contact Sentence (class chant)	Default Early-Tone Note
Eye (cakkhu)	Visible form (rūpa)	Eye-consciousness (cakkhu-viññāṇa)	“Eye + form → eye-consciousness: this meeting is contact (phassa); from contact, feeling arises. ”	Often neutral at first; can tilt pleasant (color pop) or unpleasant (glare).
Ear (sota)	Sound (sadda)	Ear-consciousness (sota-viññāṇa)	“Ear + sound → ear-consciousness: meeting is contact ; contact conditions feeling. ”	Frequently pleasant (notification chime); watch the quick lean.
Nose (ghāna)	Odor (gandha)	Nose-consciousness (ghāna-viññāṇa)	“Nose + odor → nose-consciousness: contact → feeling. ”	Usually faint/neutral; spikes to pleasant (coffee) or unpleasant (smoke).
Tongue (jivhā)	Taste (rasa)	Tongue-consciousness (jivhā-viññāṇa)	“Tongue + taste → tongue-consciousness: contact → feeling. ”	Tends to be strong (pleasant sweet/savory; unpleasant bitter).
Body (kāya)	Tangible (phoṭṭhabba: hardness/temperature/motion)	Body-consciousness (kāya-viññāṇa)	“Body + tangible → body-consciousness: contact → feeling. ”	Commonly unpleasant (pressure/heat); sometimes pleasant (warm mug).
Mind (mano)	Mental object (dhamma: remembered sights/sounds, ideas, subtle rūpas, cetasikas, concepts, Nibbāna)	Mind-consciousness (mano-viññāṇa)	“Mind + mental object → mind-consciousness: contact → feeling. ”	Any tone possible; quick shifts. Note “pleasant/restless/neutral” without story.

Use: Recite slowly in call-and-response; 1 breath after “...contact,” then add “...feeling arises.”

Class KPI: learners can chant any door’s formula in ≤5 s and name the first tone.

Table T V2.12 — Common Mislabeleds at Contact (and Quick Fixes).

Columns: Mislabeled (e.g., “contact = emotion”) | Why it’s wrong | Correct placement | One-line fix | Classroom cue. Use: de-bugging tool.

Mislabeled (what students say)	Why it’s wrong	Correct placement (lens & link)	One-line fix (coach phrase)	Classroom cue (what to do now)
“Contact = emotion.”	Phassa is just the meet (base+object+knowing). Emotion belongs downstream.	Contact → Feeling (phassa → vedanā), effect band (3–7).	“Contact is a meet , not a mood.”	Have them name the triad, then the bare tone only.
“Feeling = craving.”	Vedanā is hedonic tone; taṇhā is the lean after tone.	C2 hinge vedanā → taṇhā (present-cause 8–10).	“Tone first, then thirst (or not).”	Two breaths with tone before any move; ask “Is wanting here yet?”
“Eye contacts thoughts.”	Five sense-doors only take their own present object. Thoughts are mind-door.	Eye-door: present form only; thoughts = mind-door .	“Eyes see forms; mind knows thoughts.”	Redirect: “Which door is live right now?”
“Water element is touch.”	Only hardness, temperature, motion are tangible at body-door; āpo is mind-door only.	Body-door tangibles = three ; āpo via mind-door .	“No ‘wetness’ at touch—only hard/hot/move.”	Quick poke test: label “hard/warm/moving,” not “wet.”
“Contact happens when I grab the phone.”	That’s bodily action/volition; phassa happens earlier at the sensory meet.	Saṅkhāra (volition) after contact/feeling.	“The meet came before the move .”	Rewind 1s: name door, object, knowing; then tone.
“Perception causes contact.”	Saññā co-arises with consciousness but doesn’t cause the meet.	Contact = base+object+matching consciousness.	“Recognition rides with contact, not before it.”	Have them restate the triad, then add “recognizing” as a rider.
“Mind-door is only present.”	Mind-door can take past/future/imagined objects (and Nibbāna).	Mind-door spans present/past/future; time-free for Nibbāna.	“Mind can know memory/plan too.”	Give two drills: replay yesterday; preview tomorrow. Label door.
“Neutral tone means no contact.”	Neutral is still a feeling; contact occurred.	Contact → feeling (neutral) .	“Neutral ≠ none; it’s neither-nor .”	Have them say “neutral” aloud and keep one breath with it.

“Unpleasant tone is already aversion.”	Aversion (paṭigha/dosa) is a reaction to unpleasant tone.	Tone first; unwholesome roots only if mind leans.	“It’s pain , not push-back —yet.”	Coach: “Name ‘unpleasant’; notice if pushing starts.”
“Contact = skin touch only.”	All six doors have phassa; it’s not limited to the body-door.	Eye/ear/nose/tongue/body/mind each have contact.	“Every door has a meet .”	Run a 30-s round naming contact at 3 different doors.

Use: Keep this on a de-bugging card. When a mislabel appears, point to the row, recite the fix, and immediately run the cue drill (≤30 s). This keeps training aligned with “door → contact → feeling (hold) → watch C2.”

Answer Keys

- Objective items (T/F, Fill-in, Matching, Quick Quiz): keys are printed inline.
- Open-response items (Label-the-Diagram, Short Answer, Scenario, Micro-Log): model points/rubrics provided above; accept any answer that correctly places phassa in ②, preserves the legal order, and names a plausible lever.

Series Arc Link: With contact timing precise, Chapter 7 (Vedanā) becomes a clean “hinge training,” and later chapters on paññā and paṭicca-samuppāda use this very placement to cut C2 (vedanā → taṇhā) in the wild.

Ch. 7 — Feeling (Vedanā): Pleasant, Painful, Neutral—Five Primary References Teaching Text Books

Brief. Distinguish feeling tone from both raw contact and craving. Work with the five Primary References Teaching Text Book (contact-born, mind-contact-born, etc.) and note door differences (bodily vs. mental). Build reflexes for naming tone before narrative forms.

Modern hook. Social media like, then inner glow: mark tone and stop (no storyline).

Figures. Plate V2.10 Feeling Spectrum Map; Plate V2.11 Primary References Teaching Text Book-Bands Overlay.

Tables. T V2.13 Five Primary References Teaching Text Books of Feeling; T V2.14 Feeling vs. Craving (signal features).

What You’ll Learn

Flowing seamlessly from phassa’s neutral ignition in the Present-Effect Band (②), this chapter hones your discernment of vedanā (feeling) as the subtle hedonic tint—pleasant (sukha), painful (dukkha), or neutral (adukkhamasukha)—that colors the raw meeting without owning it, rigorously distinguishing it

from both the pre-tonal contact (*phassa*) that births it and the post-tonal craving (*taṇhā*) that exploits it. You'll unpack *vedanā*'s five Primary References Teaching Text Book as contact-born streams: eye-contact-born (visual tinges from forms), ear-contact-born (auditory echoes from sounds), nose-contact-born (olfactory whispers from odors), tongue-contact-born (gustatory nuances from flavors), and body-contact-born (tactile pulses from tangibles), each a distinct flavor of arising tied to their doors—contrasted with the sixth, mind-contact-born *vedanā*, which arises from mental objects like memories or abstractions, often more elusive and narrative-prone. Through *Vibhaṅga*-style dissections, note the door differences: bodily *vedanās* (from the five physical doors) tend toward grosser, immediate tones (a sharp painful pinch at body-door), while mental *vedanās* (mind-door) weave subtler, prolonged neutrals or pleasants (a lingering *sukha* from an insight-dhamma), flipping lenses to *khandha* (as aggregate's first emotional bundle), *āyatana* (as post-base tone), and *dhātu* (as triad's hedonic residue). To forge reflexes, practice rapid naming drills: intercept a moment at *vedanā*'s edge ("Tone: neutral hum before 'good news' story forms"), using timed pauses to label before *saññā*'s narratives or *saṅkhāra*'s proliferations hijack, building the pre-narrative poise that starves *taṇhā* at its root. This chapter cultivates *vedanā* as a sentinel skill, turning feeling's flux into an early-warning system for *dukkha*'s creep, readying you for faculties and path integrations.

Modern Hook: The Coffee Break Buzz

It's mid-morning slump, and you pour that first sip of coffee—steam rising, aroma curling. Contact hits at multiple doors: nose-door snags the rich scent (neutral-to-pleasant olfactory *phassa*), tongue-door meets the bold flavor (a warm *sukha* tone blooming), body-door registers the mug's heat (mild *dukkha* twinge if too hot). But *vedanā* emerges distinct: not the raw *phassa* meeting, nor the *taṇhā* pull to "savor more, ignore the emails," but the pure tones—pleasant at tongue for the roast's embrace, neutral at nose for the whiff's fade, painful at body if scalded—sourced from their doors, bodily and immediate. Mind-door chimes in later with a mental-contact-born neutral: "Routine ritual," untinted until narrative creeps ("This hits different today"). Name it reflex-fast: "Tone: *sukha* sip, pre-'ahh, perfect' yarn"—halt the story, let the feeling breathe. This hook alchemizes caffeine rituals into *vedanā* vigilance: next brew, source the tone by door (bodily vs. mental drift), distinguish from craving's nudge, and sip into unadorned presence amid the workday whirl.

Orientation (why this matters; 3–6 lines)

Vedanā is the "felt tone" that arises **because** contact (*phassa*) has occurred—never before it, never without it. Train this distinction and you'll stop conflating the raw meet with later liking/disliking. In the living stream of Dependent Origination, the lawful handoff is: **contact** → **feeling** → **craving**; our job is to know tone cleanly and **prevent** the slide to *taṇhā* (C2). Door-wise, "just seeing/hearing/smelling/tasting" tends to register as neutral; body can be pleasant/unpleasant/neutral; mind shows joy/sorrow/neutral—hence the fivefold "Primary References Teaching Text Book" we'll master today.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.10 — “Feeling Spectrum Map.”

Caption: “Call tone before story: pleasant | unpleasant | neutral.”

Plate V2.11 — “Primary References Teaching Text Book-Bands Overlay.”

Caption: “Five Primary References Teaching Text Book by door: bodily (sukha/dukkha), mental (somanassa/domanassa/upekkhā).”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Definition & order.** Vedanā is the experiential tone—pleasant, unpleasant, or neutral—**conditioned by phassa**; it immediately precedes craving in the chain.
- **Threefold → Fivefold.**
 - Threefold: pleasant (sukha / somanassa), unpleasant (dukkha / domanassa), neutral (adukkham-asukha / upekkhā).
 - Fivefold “Primary References Teaching Text Book”: **bodily pleasure, bodily pain, mental joy, mental grief, neutral** (maps to body vs. mind expressions).
- **By door (quick signatures).** Eye/ear/nose/tongue: initial neutral; **body**: bodily pleasant/unpleasant/neutral; **mind**: somanassa / domanassa / upekkhā.
- **Timing nuance.** Initial bare contact often appears neutral; later appraisal paints pleasant/unpleasant. Guard this “neutral window” to cut C2.
- **Practice aim.** Know tone **without** ownership or storyline (“functions, not owners”); this cools identity-heat and blocks the craving handoff.

Modern hook — Social media “like,” then inner glow.

The moment the heart “warms,” label **pleasant** and stop. No narrative about worth/status; just tone known and released.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Door→Tone Chorus (2')**: Instructor flashes door icons; class answers with likely initial tone (e.g., eye→neutral; body→±/0; mind→joy/sorrow/neutral).
2. **Taste Test (2')**: One sip of tea/coffee. Say only: “tongue contact... neutral → pleasant.” No adjectives, no story.
3. **C2 Intercept Rehearsal (2')**: Run the five-move loop—spot door, touch contact, **name tone**, see the bubble, cut the feed.
4. **Five Primary References Teaching Text Books Sorting (1–2')**: Teacher calls tones; students tag “bodily vs. mental” and give door examples (e.g., body pain; mind joy).

Solo (5–8 min)

- **Like–Glow Lab (3×60–90s)**: On any “like/heart” event, write **Door–Tone** only. If the mind-door echoes somanassa, mark and release within one breath.
- **Neutral-Brightness Drill (2–3')**: Gaze at a blank surface; count clear neutral labels to prevent moha thickening.
- **Body Pain Micro-case (2')**: With a small posture twinge, label **unpleasant**; observe **contact→feeling**, then relax aversion.

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. Vedanā can arise before phassa. — **F** (Feeling depends on contact.)
2. The lawful order is phassa → vedanā → taṇhā. — **T**
3. The five Primary References Teaching Text Book include bodily pleasure and bodily pain. — **T**
4. “Just seeing” is usually pleasant at first contact. — **F** (Neutral by default.)

5. *Somanassa and domanassa occur at the mind-door. — T*
6. *Guarding the neutral window helps prevent craving. — T*
7. *Neutral feeling is unimportant and should be ignored. — F (Noting neutral prevents moha.)*
8. *The body-door can present pleasant, unpleasant, or neutral. — T*
9. *Knowing tone without story cools identity-heat. — T*
10. *Feeling is a commander “making” craving. — F (It conditions craving; no owner/commander.)*

T/F Answer Key: 1-F, 2-T, 3-T, 4-F, 5-T, 6-T, 7-F, 8-T, 9-T, 10-F.

Fill-in-the-Blanks (10)

Word bank: *contact, feeling, craving, pleasant, unpleasant, neutral, body, mind, somanassa, domanassa*

1. *Vedanā is _____-tone conditioned by _____. → **feeling; contact***
2. *The lawful sequence is _____ → _____ → _____. → **contact; feeling; craving***
3. *“Just hearing” is typically _____ at first touch. → **neutral***
4. *Bodily pleasure/pain belong to the _____-door. → **body***
5. *Mental joy/sorrow map to _____ and _____. → **somanassa; domanassa***
6. *The mind-door can show joy, sorrow, or _____. → **neutral***
7. *Guard the _____ window to prevent coloring by reaction. → **neutral***
8. *If tone is _____, relax the reach; if _____, relax the resist. → **pleasant; unpleasant***
9. *We name tone before narrative to block _____. → **craving***
10. *The two “fields” for fivefold classification are _____ and _____. → **body; mind***

Fill-in Answer Key: as above.

Matching (10)

Left (term) → Right (best description)

- A. Sukha (bodily pleasure) → 1) Felt at body-door; “pleasant pressure/warmth”
- B. Dukkha (bodily pain) → 2) Felt at body-door; “sharp ache/twinge”
- C. Somanassa → 3) Mental joy at mind-door
- D. Domanassa → 4) Mental sorrow at mind-door
- E. Upekkhā → 5) Neutral tone (any door; default at eye/ear/nose/tongue)
- F. Neutral window → 6) Early gap before appraisal colors tone
- G. C2 intercept → 7) Holding tone without leaning/resisting
- H. Contact-born feeling → 8) “Door+object+knowing ⇒ tone” depiction
- I. Door signatures → 9) Eye/ear/nose/tongue→neutral; body ±0; mind three tones
- J. Vedanānupassanā → 10) Noting tone as tone to dissolve ownership

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

On **Plate V2.10**, circle the five Primary References Teaching Text Book and annotate one everyday cue each (e.g., **bodily pain** → chair-pressure spike).

On **Plate V2.11**, overlay door bands showing where each source is legal (body vs. mind; neutral across doors).

Key: Any mapping that places bodily pleasure/pain at body-door; mental joy/sorrow at mind-door; neutral available across doors with eye/ear/nose/tongue default neutral.

Short Answer (2)

1. In two sentences, explain why naming tone before narrative weakens taṇhā.

Key points: It pins awareness at the lawful handoff **before** desire/aversion form; tone seen as a brief “bubble” ends without fueling grasping.

2. Give one example of neutral brightening and why it matters.

Key points: Staring at a plain surface; counting neutral labels trains clarity so moha doesn’t thicken.

Scenario Case (1)

Case: You see “3 new likes.” The chest warms and the mind surges.

- (a) Write the **door + contact** → **feeling** you can confirm first.
- (b) Identify which **source** it is (bodily vs. mental).
- (c) Perform a one-breath **C2 intercept** (state which: relax reach / relax resist / brighten for neutral).
Model points: (a) eye contact → **neutral**, then mind-door **somanassa**; (b) **mental joy**; (c) name tone, feel its “bubble,” relax reach.

Micro-Log (1) — 60–90s template

“Door=; Contact ✓; Tone=pleasant / unpleasant / neutral; Primary References Teaching Text Book=bodily/mental; C2 move=relax reach / relax resist / brighten; DT (half-life)= beats; Result: craving lit? yes/no.”

Quick Quiz (5) — Multiple choice

1. Which is **not** one of the five Primary References Teaching Text Book?
A Bodily pleasure B Mental joy C Mental pain D **Sense-object** → **D** (object ≠ tone source)
2. First lawful successor of phassa is:
A **Vedanā** B Taṇhā C Saññā → **A**
3. Default tone at first **ear** contact is:
A Pleasant B Unpleasant C **Neutral** → **C**
4. Somanassa occurs at the:
A Body-door B **Mind-door** C Tongue-door → **B**
5. The “neutral window” helps you:
A Justify reactions B **Prevent coloring into craving** C Ignore experience → **B**

Takeaway Box (1–3 bullets)

- Feeling is **tone**, not story: it **depends on contact** and **conditions craving**—guard that handoff.
- Five Primary References Teaching Text Book = bodily pleasure/pain + mental joy/sorrow + neutral; know which doors legally present them.
- Call tone early; let it end like a **bubble**—pleasant → relax reach; unpleasant → relax resist; neutral → brighten.

Figures & Tables (this chapter)

- **Plate V2.10 — Feeling Spectrum Map** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay). Purpose: visualize three tones and five Primary References Teaching Text Book with door badges for quick recall.
- **Plate V2.11 — Primary References Teaching Text Book-Bands Overlay** (same specs). Purpose: show legality by door (body vs. mind; neutral across) to anchor drills

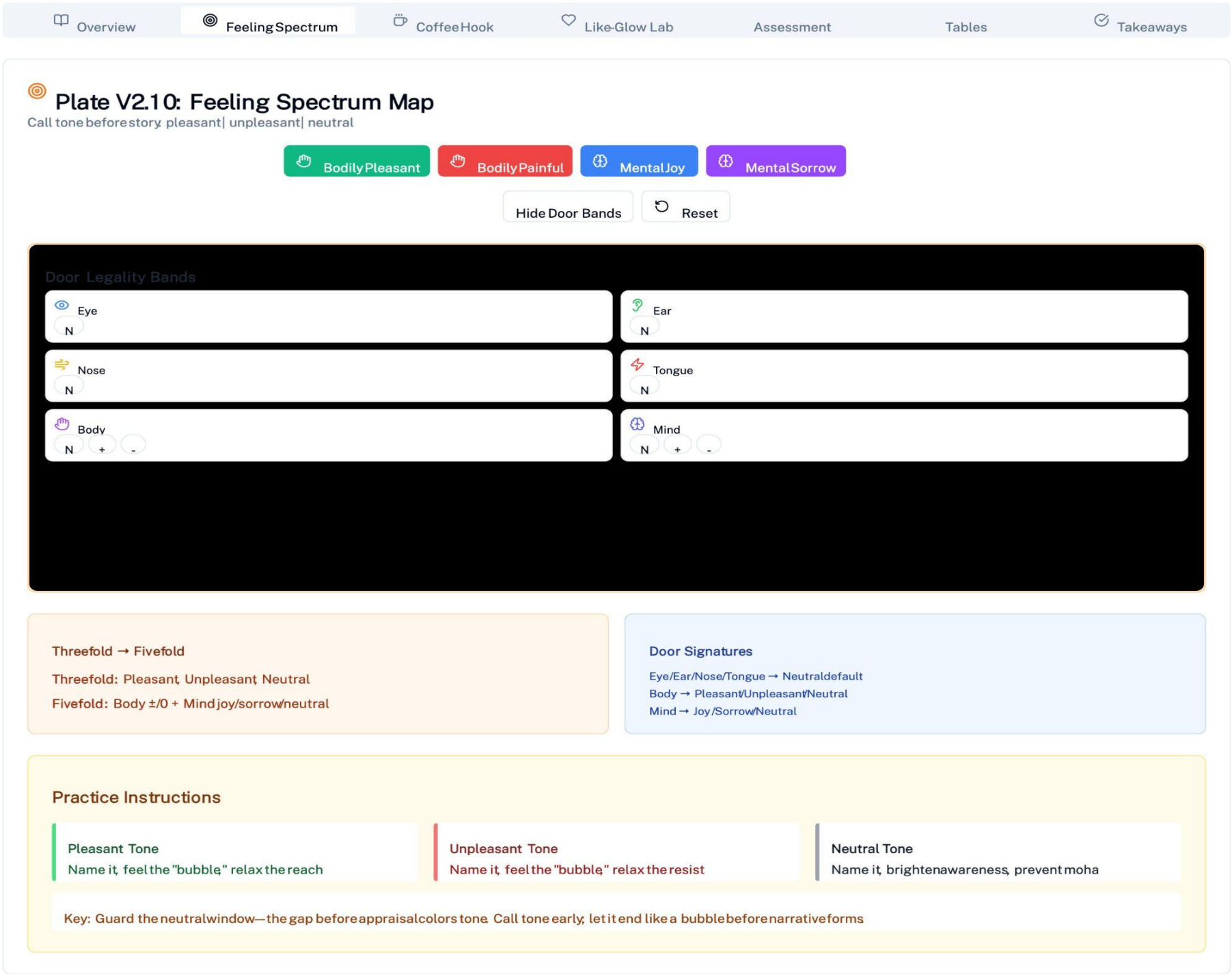




Table V2.13: Five Primary Types of Feeling

Complete reference for vedanā classification and practice responses

Primary Type	Door Legality	Pāli Term	Example
 Bodily Pleasure	Body	Sukha	Warm bath, pleasant touch
 Bodily Pain	Body	Dukkha	Sharp pinch, muscle ache
 Mental Joy	Mind	Somanassa	Good news glow, achievement high
 Mental Sorrow	Mind	Domanassa	Disappointment, loss, grief
 Neutral	Any (default: Eye/Ear/Nose/Tongue)	Upekkhā	Just seeing, plain hearing

Use: Quick reference for identifying vedanā type and appropriate response. Practice the one-breath fix to prevent C2 (vedanā → tanhā) formation

Door Signatures & Default Tones

 Eye-door Default Neutral Typical "Just seeing"	 Ear-door Default Neutral Typical "Just hearing"	 Nose-door Default Neutral Typical "Just smelling"
 Tongue-door Default Neutral Typical "Just tasting" (initial)	 Body-door Default ±/Neutral Typical Pleasant/unpleasant/neutral	 Mind-door Default Joy/Sorrow/Neutral Typical Somanassa/domanassa/upekkhā

Pattern: Eye/ear/nose/tongue start neutral ("just sensing"); body shows immediate pleasant/unpleasant; mind displays the full range with mental objects

Chapter 7 Takeaway Box

Essential insights for practical vedanā application

Feeling is tone, not story

It depends on contact and conditions craving—guard that handoff

Pleasant/unpleasant/neutral arise from contact, not from meaning

Five Primary Types = bodily pleasure/pain + mental joy/sorrow + neutral

Know which doors legally present them

Body: sukha/dukkha; Mind: somanassa/domanassa; Any: upekkhā

Call tone early; let it end like a bubble

Pleasant → relax reach; unpleasant → relax resist; neutral → brighten

Name feeling before narrative forms to prevent C2 (vedanā → taṇhā)

Five Primary Types Quick Reference

Bodily Pleasure

Sukha

Body

Bodily Pain

Dukkha

Body

Mental Joy

Somanassa

Mind

Mental Sorrow

Domanassa

Mind

Neutral

Upekkhā

Any

Remember: Bodily feelings at body-door; mental feelings at mind-door; neutral available at any door (default for eye/ear/nose/tongue).

Practical Applications

Social media 'like' notification

Contact

Eye → mind-door

Intervention

Name 'pleasant and stop'

Feeling

Somanassa (mental joy)

Outcome

Prevents status story spiral

Coffee first sip

Contact

Tongue + nose + body doors

Intervention

Source each tone by door

Feeling

Multidoor vedanā cascade

Outcome

Clean taste without craving

Posture discomfort

Contact

Body-door pressure

Intervention

Relax resist, don't move yet

Feeling

Dukkha (bodily pain)

Outcome

Breaks automatic aversion

Series Arc Connection

With tone literacy solid, Chapter 8 will train taṇhā detection as the present-cause flip (2 → 3), using your vedanā timing to keep the bridge (C2) from lighting

Feeling Recognition

C2 Intercept

Craving Prevention

Present-Moment Mastery

By Bhikkhu Indasoma Siridantamahapalaka 128

Overview

Feeling Spectrum

CoffeeHook

Like-Glow Lab

Assessment

Tables

Takeaways

Modern Hook: The Coffee Break Buzz

Transform caffeine rituals into vedanā vigilance

The Multi-Door Experience

Contact hits at multiple doors simultaneously: nose-door snags the rich scent, tongue-door meets the bold flavor, body-door registers the mug's heat. But vedanā emerges distinct—not the raw phassa meeting nor the tanhā pull, but the pure tones sourced from their doors.

▶ Play Coffee Sequence

↺ Reset

1

Mid-Morning Slump

Setup

Pour that first sip—steam rising, aroma curling

2

Nose-Door Contact

Nose-doorContact

Rich scent hits → neutral-to-pleasant olfactory phassa

3

Tongue-Door Contact

Tongue-doorVedanā

Bold flavor meets → warm sukha tone blooming

4

Body-Door Contact

Body-doorVedanā

Mug's heat registers → mild dukkha twinge if too hot

5

Mind-Door Follow-up

Mind-doorMental Vedanā

Mental contact born neutral 'Routine ritual

6

Narrative Risk

Tanhā Risk

Story creeps: 'This hits different today

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Vedanā Practice Lab

Build reflexes for naming tone before narrative forms

Like-Glow Lab

On any "like/heart" event, write Door-Tone only

3×60-90s

Neutral-Brightness Drill

Gaze at blank surface; count clear neutral labels

2-3 min

Body Pain Micro-case

With posture twinge, label unpleasant and observe

2 min

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🎯

Plate V2.10: Feeling Spectrum Map

Call tone before story pleasant | unpleasant | neutral

Bodily Pleasant

Bodily Painful

Mental Joy

Mental Sorrow

Show Door Bands

Reset

Bodily Pleasant

Sukha

Bodily Painful

Dukkha

Sharp ache

Uncomfortable

heat

Tension

Mental Joy

Somanassa

Contact Point

Mental Sorrow

Domanassa

Neutral

Upekkhā

Threefold → Fivefold

Threefold: Pleasant, Unpleasant, Neutral

Fivefold: Body ±/0 + Mind joy/sorrow/neutral

Door Signatures

Eye/Ear/Nose/Tongue → Neutral default

Body → Pleasant/Unpleasant/Neutral

Mind → Joy/Sorrow/Neutral

Practice Instructions

Pleasant Tone

Name it, feel the "bubble," relax the reach

Unpleasant Tone

Name it, feel the "bubble," relax the resist

Neutral Tone

Name it, brighten awareness, prevent moha

Key: Guard the neutral window—the gap before appraisal colors tone. Call tone early, let it end like a bubble before narrative forms

● **Table T V2.13 — Five Primary References Teaching Text Books of Feeling.**
Columns: Primary References Teaching Text Book

| Door legality | Pāli term | Example | Typical trap | One-breath fix.

- Use: keep these five “go-to” texts on the desk when coaching Present-Effect (3–7) drills.

Primary References Teaching Text Book	Door legality (what each door can know)	Pāli term focus	Example (class cue)	Typical trap	One-breath fix
A Comprehensive Manual of Abhidhamma (Bhikkhu Bodhi ed.)	Five sense-doors take only their own present object; mind-door can take present/past/ future dhammā (incl. concepts, subtle rūpas, Nibbāna).	Phassa paccayā vedanā; three tones: sukha/dukkha/up ekkhā (with bodily vs mental distinctions).	“Ear + sound → ear-consci ousness; from contact, feeling arises... hold tone.”	Confusi ng tone with crav ing .	Whisper the grammar: “meet → tone (stop here).” Name pleasant/unpleasant/n eutral once.
Abhidhamma in Daily Life (Ashin Janakabhivaraṃsa)	Same legality; emphasizes everyday recognition at doors.	Practical mapping of the five aggregates with clear vedanā cues.	“Eye-door pleasant at thumbnail —note ‘pleasant’, not ‘wanting’.”	Turning label into story (pap añca).	“Just ‘pleasant’—no storyline.” One breath, then choose.
Fundamental Abhidhamma (Dr. Nandamālābhivaraṃsa)	Clear triad coaching (base—object —knowing) before tone.	Precise separation of vedanā (effect) and tanhā (cause).	“Contact read first; then check if C2 (vedanā→t aṇhā) fired.”	Reading mind -doo r mem ories as eye- door now.	“Which door is live?” Re-state the triad correctly, then tone.

Handbook of Abhidhamma, Vol. 1 (Sayadaw U Sīlānanda)	<i>Door-by-door khandha/āya tana emphasis; present-only rule at five doors.</i>	<i>Vedanā-khandha in khandha framework; training to hold at effect band.</i>	<i>“Body-door pressure → unpleasant tone—stay one breath.”</i>	<i>Equatin g unpl easa nt tone with aver sion alrea dy pres ent.</i>	<i>“It’s pain, not push-back—yet.” Label ‘unpleasant’, watch if pushing starts.</i>
Consciousness (Enlarged) (Ven. U Ṭhittila)	<i>Canonical dhātu triads for each door; chantable formulas.</i>	<i>Dhātu-triad → phassa → vedanā progression.</i>	<i>Class chant: “Eye + form → eye-consci ousness = contact → feeling.”</i>	<i>Skippin g the cont act line altog ethe r.</i>	<i>Recite the contact line aloud once, then name the tone only.</i>

Table T V2.14 — Feeling vs. Craving (Signal Features).

Columns: Marker | Vedanā signal | Taṇhā signal | Where it sits on the wheel | Trainer cue.

- Use: quick diagnostics to stop the C2 hand-off in real time.

Marker	Vedanā signal (feeling)	Taṇhā signal (craving)	Where it sits on the wheel	Trainer cue
Timing	<i>Arrives immediately after contact; brief, simple quality.</i>	<i>Arises after tone as a lean to get/avoid/prolong.</i>	<i>Vedanā: ② Present-Effect (3–7). • Taṇhā: ③ Present-Cause (8).</i>	<i>“Name tone first; ask: ‘Is leaning here yet?’”</i>
Language in the head	<i>Adjectives: “pleasant / unpleasant / neutral.”</i>	<i>Verbs: “want / need / avoid / get rid of / one more.”</i>	<i>Effect → Cause boundary (C2).</i>	<i>“Adjectives = tone; verbs = craving.”</i>
Body micro-mov e	<i>Subtle relaxation or brief pause is still possible.</i>	<i>Forward pull, flinch, reach, frown; action already priming.</i>	<i>C2 drives saṅkhāra (10).</i>	<i>“Freeze hands one breath—did</i>

the pull
persist?”

Attentional feel	Open, simple, can be held without story.	Narrow, sticky, object-hungry; urges elaboration.	Effect opens; cause narrows.	“Hold bare tone; if stickiness grows, label ‘wanting.’”
Time-orientati on	Purely now (present effect).	Tilts to next (anticipate, replay, plan to get/avoid).	② → ③ transition.	“Stay with now-tone; postpone next-move one breath.”
Breath & heart	Breath stays even or settles quickly.	Breath shortens; heart rate up/down with urge spikes.	Somatic red-flag for C2.	“Lengthen one out-breath; re-check tone.”
Self-talk	Quiet, descriptive, impersonal noting.	“I should... I deserve... they...” (self & story enter).	From effect to identity spin.	“Drop ‘I’; re-state door-triad, then tone only.”
Aftertaste	Passes when not fueled; no residue.	Leaves agitation/greed/aversion when indulged or suppressed.	Feedback into upādāna/bhava.	“Notice residue—rewi nd to the tone you skipped.”

- **Class pattern to drill:** Door → Contact → **Feeling** (hold 1 breath) → name any **craving** that appears → deploy one path-factor move (e.g., sati label + viriya pause + samādhī re-anchor).

Answer Keys

- **T/F, Fill-in, Matching, Quick Quiz:** Keys printed inline.
- **Label-the-Diagram, Short Answer, Scenario, Micro-Log:** Model points provided above; accept any response that keeps lawful order and correct door/source mapping.

Series Arc Link: With tone literacy solid, Ch. 8 will train taṇhā detection as the **present-cause flip** (②→③), using your vedanā timing to keep the bridge (C2) from lighting.

Ch. 8 — Faculties & Awakening Factors in Analysis

Brief. Map the five faculties (*saddhā*, *virīya*, *sati*, *saṃādhi*, *paññā*) and seven awakening factors to observable micro-behaviors. Show how they rebalance in the middle of a day without mystique.

Modern hook. Pre-meeting nerves: which faculty is low? What single cue raises it?

Figures. Plate V2.12 Faculty Gauge Panel (classroom meters).

Tables. T V2.15 Faculty → Behavior → Drill; T V2.16 Bojjhaṅga → What to Notice.

What You'll Learn

Transitioning from the granular mechanics of *phassa* and *vedanā* to the energizing engines of progress, this chapter maps the five spiritual faculties (*indriyāṇi*)—*saddhā* (faith), *virīya* (energy), *sati* (mindfulness), *saṃādhi* (concentration), and *paññā* (wisdom)—and the seven factors of awakening (*bojjhaṅgā*)—mindfulness (*sati*), investigation (*dhammavicaya*), energy (*virīya*), rapture (*pīti*), tranquility (*passaddhi*), concentration (*saṃādhi*), and equanimity (*upekkhā*)—onto observable micro-behaviors, stripping away any mystique to reveal them as tunable levers in the *Vibhaṅga*'s analytical framework. You'll dissect how these faculties rebalance mid-stream: *saddhā* as a quiet trust cue (e.g., "This breath anchors me"), *virīya* as a micro-push (e.g., straighten the spine), *sati* as a gentle return (e.g., note the wandering eye), *saṃādhi* as sustained hold (e.g., narrow focus to one sensation), and *paññā* as a discerning note (e.g., "This itch is just *dhātu* flux"). For the *bojjhaṅgā*, trace their sequential bloom: starting with *sati* spotting the tilt, *dhammavicaya* probing its root (craving at mind-door?), up to *upekkhā*'s even gaze. Through lens-flips—faculties as *khandha*-bolsters (e.g., *virīya* energizing *saṅkhāra*), *āyatana*-guides (e.g., *sati* at body-base), *dhātu*-stabilizers (e.g., *saṃādhi* in triad calm)—practice daily rebalancing: mid-day scans to ID the low faculty (e.g., flagging *saddhā* in doubt), then deploy a single cue for uplift, all grounded in observable shifts like breath-depth or posture-poise. This demystified mapping turns abstract powers into pragmatic protocols, fostering the balanced flow (*indriya-saṃvara*) that powers path factors ahead—awakening as everyday adjustment, not ethereal event.

Modern Hook: Pre-Meeting Nerves

The clock ticks toward your big presentation: palms sweat, thoughts scatter—"What if they hate it?"—a classic nerves knot, low *saddhā* eroding trust in your prep, *virīya* sapped into fidgety drain, *sati* lost in future-fumbles. Scan the faculties: *saddhā* dips first, that faith-falter at mind-door on self-dhamma. Raise it with a single cue—hand on heart, whisper "*saddhā*: I've walked this path before"—rebalancing the gauge as a micro-behavior: breath evens, *virīya* stirs to stand tall, *sati* returns to the podium's tangible. No woo-woo ritual; just observable pivot—nerves from *dukkha*-spike to poised potential. This hook recasts boardroom butterflies as faculty fine-tune: next edge, low-spot the tilt (e.g., *paññā* lagging on "It's just words"), cue the lift ("Wisdom: Impermanent slides, empty slides"), and stride in equilibrated—meetings as *bojjhaṅga* bootcamp.

Orientation (why this matters; 3–6 lines)

The Buddha didn't leave "mindset" to chance. He gave five indriya (faculties)—saddhā, viriya, sati, samādhi, paññā—and seven awakening factors (bojjhaṅga) as a working control panel for real life. In this chapter we translate them into micro-behaviors you can spot in minutes and nudge on demand. You'll learn the classic balance pairs (faith↔wisdom, energy↔concentration, mindfulness as axle) and the two bojjhaṅga "sliders" (arouse vs. tranquilize). Then you'll practice diagnosing and rebalancing mid-day without mystique.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.12 — "Faculty Gauge Panel."

Caption: "Five meters (faith, energy, mindfulness, concentration, wisdom) + two sliders (arouse/settle) for on-the-spot rebalancing."

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Five Faculties (pañcīndriyāni):** Saddhā, viriya, sati, samādhi, paññā. As faculties they are trainable strengths governing practice across doors; when matured they become unshakable **powers** (bala). Diagnostic coaching: strengthen the weak link; balance the over-strong.
- **Balance pairs:** saddhā ↔ paññā, viriya ↔ samādhi; sati functions as the axle holding the see-saw steady. Use counter-weights: if over-analyzing, add faith; if sluggish, raise energy; if agitated, deepen concentration.
- **From faculties to powers:** A faculty becomes a power when its opposite can no longer shake it (e.g., saddhā-bala unshaken by doubt). Track this by stress-tests in daily life.
- **Seven Awakening Factors (satta bojjhaṅgā):** sati, dhammavicaya, viriya, pīti, passaddhi, samādhi, upekkhā. They unfold as a dynamic balance: energizers (dhammavicaya–viriya–pīti), tranquilizers (passaddhi–samādhi–upekkhā), with sati steady throughout. Practical sliders: "Arouse when dull; tranquilize when agitated."
- **Intersections you'll use today:**
 - **Hindrances:** each bojjhaṅga counters a hindrance (e.g., passaddhi ↔ restlessness, samādhi ↔ distraction).

- **Sense-door timing:** *bojjhaṅgā* regulate reactions at *phassa*: “just seeing/hearing,” preventing *vedanā* → *taṇhā* surge.
- **Thirty-seven aids, one map:** energy occurs nine times across the sets; mindfulness eight, etc.—so the same qualities reappear as faculty, power, factor, path. (This helps you “cross-train” the same state in different contexts.)

Modern hook — Pre-meeting nerves.

You notice shallow breaths and racing thoughts before a high-stakes call. Diagnose: *virīya* high, *samādhi* low? Or *saddhā* low? One cue: “longer out-breath + widen field” (tranquilize slider), or brief *Buddhānussati* to lift *saddhā*.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Meter check (2'):** Students quickly rate 1–5 on each faculty; teacher asks for the weakest two and the strongest one. Then name one counter-move per pair (*faith* ↔ *wisdom*, *energy* ↔ *concentration*).
2. **Slider drill (2'):** If the room feels dull, call “arouse set”: *sati* → *dhammavicaya* → *virīya* → *pīti* (30–40 s each). If agitated, call “settle set”: *pīti* → *passaddhi* → *samādhi* → *upekkhā*.
3. **Hindrance match (2'):** Teams map the present hindrance to its factor antidote (e.g., restlessness → *passaddhi*). Share one 60-second remedy.

Solo (5–8 min)

- **Pre-meeting micro-protocol (3'):** Diagnose one low faculty; apply one tangible cue (e.g., *samādhi*: 6 slower exhales; *saddhā*: one recollection; *paññā*: “What is its nature?” prompt twice).
- **Door-wise check (2–3'):** At the next ping, hold *sati* at *phassa*; pick energize vs. settle slider. Log which factor “turned the tide.”
- **Power test (1–2'):** Expose yourself to a mild stressor (noise/praise/criticism). Did any faculty remain unshaken (→ *bala*)? Note and repeat later.

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. The five faculties and five powers are different lists with no overlap. — **F** (same set; powers are matured faculties).
2. *Saddhā* and *paññā* are balanced as a see-saw pair. — **T**
3. The energizing *bojjhaṅgā* are *dharmavicaya–viriya–pīti*. — **T**
4. When the mind is agitated, you should raise *viriya* and *pīti*. — **F** (use tranquilizers: *passaddhi→samādhi→upekkhā*).
5. *Sati* is neutral foundation across arouse/settle modes. — **T**
6. Each awakening factor counters a specific hindrance. — **T**
7. Faculties operate only on the cushion, not in daily life. — **F** (explicit daily diagnostics and cues).
8. Turning a faculty into a power means its opposite can't shake it. — **T**
9. "Two sliders" refers to *bojjhaṅga* sequences used to arouse or tranquilize. — **T**
10. Energy appears only once among the 37 aids. — **F** (appears nine times).

T/F Key: 1-F, 2-T, 3-T, 4-F, 5-T, 6-T, 7-F, 8-T, 9-T, 10-F.

Fill-in-the-Blanks (10)

Word bank: **saddhā, viriya, sati, samādhi, paññā, arouse, tranquilize, hindrance, power, axle**

1. *Sati* functions as the _____ of the faculty see-saw. → **axle**
2. *Saddhā* balances _____. → **paññā**
3. *Viriya* balances _____. → **samādhi**

4. When dull, use the _____ slider. → **arouse**
5. When restless, use the _____ slider. → **tranquilize**
6. A faculty becomes a _____ when unshakeable. → **power**
7. Each bojjhaṅga counters a _____. → **hindrance**
8. The five faculties are: _____, _____, _____, _____, _____. → **saddhā; viriya; sati; samādhi; paññā**
9. Sati-bojjhaṅga stays wholesome in both modes of the sliders. → **True**
10. Daily cue for lifting saddhā: _____ recollection. → **Buddhānussati** (any valid faith cue acceptable).

Fill-in Key: as above.

Matching (10)

Left → Right

- A. Saddhā-indriya → 1) Counters doubt; trust the method
- B. Viriya-indriya → 2) Lifts dullness; continuous effort
- C. Sati-indriya → 3) Remembers; interrupts auto-craving
- D. Samādhi-indriya → 4) Holds steady; prevents restlessness
- E. Paññā-indriya → 5) Sees processes; uproots delusion
- F. Dhammavicaya-bojjhaṅga → 6) Investigates phenomena
- G. Pīti-bojjhaṅga → 7) Uplifts joyfully (don't chase)
- H. Passaddhi-bojjhaṅga → 8) Calms body-mind
- I. Upekkhā-bojjhaṅga → 9) Even-minded balance
- J. "Two sliders" → 10) Arouse (sati→...→pīti) vs. tranquilize (pīti→...→upekkhā)

Key: A-1, B-2, C-3, D-4, E-5 (all:); F-6, G-7, H-8, I-9, J-10 ().

Label-the-Diagram (1–2)

On **Plate V2.12**, set today's gauges (0–5) for the five faculties. Then, for the state you're in (dull/agitated), draw an arrow along the correct bojjhaṅga slider and annotate the **one** micro-cue you'll use (e.g., "exhale longer," "ask 'What is its nature?' twice").

Key: Correct pairings (dull → arouse; agitated → tranquilize) and a plausible micro-cue.

Short Answer (2)

1. In two sentences, explain how the faith↔wisdom and energy↔concentration pairs prevent extremes.

Key points: See-saw logic; add the counter-weight rather than pushing the heavy side; sati keeps timing clear.

2. Give one real example when a faculty “became a power.” What changed in behavior under stress?

Key points: Unshakability under a known trigger (noise, blame); link to the relevant bala.

Scenario Case (1)

Case: Ten minutes before a client review you feel wired and scattered.

- (a) Identify the low faculty; pick **one** cue to raise it.
- (b) Choose the appropriate slider and list the next **two** awakening factors in sequence.
- (c) Name the hindrance most likely present and the factor that counters it.

Model points: (a) samādhī low → six long exhales; (b) tranquilize: passaddhī → samādhī → upekkhā; (c) restlessness ↔ passaddhī.

Micro-Log (1) — 60–90s template

“State=dull/agitated; Weak faculty=; **Slider used=arouse/tranquilize**; **Micro-cue=**; Factor that turned the tide=; **Stress-test result (unshaken? y/n)=.**”

Quick Quiz (5) — Multiple choice

1. Which pair is a classic balance set?
A) Faith↔Energy B) **Faith↔Wisdom** C) Mindfulness↔Rapture → **B**.
2. Which factor directly calms restlessness?
A) **Passaddhī** B) Pīti C) Dhammavicaya → **A**.
3. When dull, which four-step arc is recommended?
A) **Sati** → **Dhammavicaya** → **Viriya** → **Pīti** B) Pīti → Passaddhī → Samādhī → Upekkhā → **A**.
4. A faculty becomes a power when:
A) It occurs more often B) **Its opposite can’t shake it** C) It’s listed in SN 46 → **B**.

5. Energy appears how many times across the 37 aids?

A) 1 B) 4 C) **9** → **C**.

Takeaway Box (1–3 bullets)

- Read your **five gauges**; apply the **right slider** (arouse vs. tranquilize) instead of pushing harder at the wrong end.
- Train for **unshakability**: the goal is powers (*bala*), not just momentary spikes.
- Hindrances are coachable: map each to its **awakening-factor antidote**.

Figures & Tables (this chapter)

- **Plate V2.12 — Faculty Gauge Panel (classroom meters)** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay). Purpose: a live dashboard for diagnosing the weak/over-strong faculty and choosing the correct slider.

Overview

FacultyGauges

Pre-MeetingHook

AwakeningSliders

Assessment

Tables

Takeaways

Plate V2.12: Faculty Gauge Panel

Live dashboard for diagnosing weak/over-strong faculties and choosing the correct slider

Saddhā

Faith/Trust

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Doubt, hesitation, "This won't work"

60s cue: Hand on heart "I've walked this path before"

High signs: Blind faith ignoring evidence

Viriya

Energy/Effort

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Sluggish procrastinating heavy limbs

60s cue: Straighten spine, three deeper breaths

High signs: Restless, forcing can't sit still

Sati

Mindfulness

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Spacing out, autopilot forgetting

60s cue: Gentle return "Where am I now?"

High signs: Over-monitoring tense awareness

Samādhi

Concentration

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Scattered jumping between tasks

60s cue: Six slower exhales, narrow to one sensation

High signs: Tunnel vision, rigid focus

Paññā

Wisdom

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Confused, taking things personally

60s cue: "What is its nature?" - impermanent empty

High signs: Over-analyzing cold detachment

Balance Pairs & Sati Axle

Faith ↔ Wisdom

Saddhā 3

Balanced

Panna: 3

Energy ↔ Concentration

Viriya 3

Balanced

Samadhi 3

Sati (Mindfulness Axle)

Steady at 3

Sati functions as the axle that keeps the balance pairs steady

Reset All Gauges

By Bhikkhu Indasoma Siridantamahapalaka 141

What You'll Learn

Map five faculties and seven awakening factors to observable micro-behaviors for real-time rebalancing

Core Understanding

The Buddha didn't leave "mindset" to chance. He gave five *indriya* (faculties)—*saddhā*, *viriyā*, *sati*, *saṃādhi*, *paññā*— and seven awakening factors (*bojjhaṅga*) as a working control panel for real life. This chapter translates them into micro-behaviors you can spot in minutes and nudge on demand.

Five Faculties (Pañcendriyāni)

 **Saddhā** **Faith/Trust**
Balances *Paññā*

 **Viriyā** **Energy/Effort**
Balances *Samādhi*

 **Sati** **Mindfulness**
Functions as the axle

 **Samādhi** **Concentration**
Balances *Viriyā*

 **Paññā** **Wisdom**
Balances *Saddhā*

Seven Awakening Factors (Bojjhaṅga)

 **Sati** **Mindfulness**
Always present

 **Dhammavicaya** **Investigation**
energize

 **Viriyā** **Energy**
energize

 **Pīti** **Rapture**
energize

 **Passaddhi** **Tranquility**
tranquelize

 **Samādhi** **Concentration**
tranquelize

 **Upekkhā** **Equanimity**
tranquelize

Balance Pairs & Sliders

Faculty Balance Pairs:

- *Saddhā* ↔ *Paññā*: Faith balances wisdom
- *Viriyā* ↔ *Samādhi*: Energy balances concentration
- *Sati*: Functions as the steady axle

Two *Bojjhaṅga* Sliders:

- Arouse (when dull): *Sati* → *Dhammavicaya* → *Viriyā* → *Pīti*
- Tranquelize (when agitated): *Pīti* → *Passaddhi* → *Samādhi* → *Upekkhā*

From Faculties to Powers

A faculty becomes a power (*bala*) when its opposite can no longer shake it. Track this through stress-tests in daily life: does *saddhā* remain unshaken by doubt? Does *saṃādhi* hold steady amid distraction? Powers are faculties that have become unshakable.

When Dull

Use arouse slider: investigation → energy → rapture

When Agitated

Use tranquilize slider: tranquility → concentration → equanimity

Always Present

Sati stays steady throughout both modes

Practice Aim

Read your five gauges; apply the right slider (arouse vs. tranquilize) instead of pushing harder at the wrong end. Train for unshakability: the goal is powers (*bala*), not just momentary spikes. Hindrances are coachable—map each to its awakening factor antidote.

OverviewFacultyGaugesPre-MeetingHookAwakeningSlidersAssessmentTablesTakeaways

Modern Hook: Pre-Meeting Nerves

Transform boardroom butterflies into faculty fine-tuning

The Classic Scenario

The clock tick toward your big presentation, palms sweat, thoughts scatter—"What if they hate it?"—a classic nerves knot. This is low saddhā eroding trust in your prep, viriya sapped into fidgety drain, sati lost in future fumbles. Time for faculty diagnosis and single-cue intervention.

Run Pre-Meeting Scenario

Reset

1

T-minus 10 minutes

Setup

Big presentation approaching. Clock tick toward your moment.
"Palms sweat, thoughts scatter"

2

Symptom Recognition

Awareness

Notice the classic nerves knot emerging.
""What if they hate it?" - future fumbles"

3

Faculty Scan

Diagnosis

Diagnose which faculty is low.
"Saddhā dips first- faith falters at mind-door"

4

Single Cue Intervention

Intervention

Apply targeted micro-behavior.
"Hand on heart. "Saddhā - I've walked this path before""

5

Observable Pivot

Rebalancing

Watch the rebalancing cascade.
"Breath evens, viriya stirs, sati returns to present"

6

Poised Potential

Integration

From dukkha-spike to equilibrated state.
"Stride in balanced- meetings as bojjaṅga bootcamp"

Faculty Diagnosis Guide

Saddhā (Low)

Signs
Doubt, "This won't work", self-questioning

Cue:
"Hand on heart. "I've walked this path before""

Effect
Restores basic trust in preparation and capability

Viriya (Low)

Signs
Fidgety drain, scattered energy, restlessness

Cue:
"Straighten spine, three deeper breaths"

Effect
Channels energy into posture and presence

Sati (Low)

Signs
Lost in future fumbles, not present

Cue:
"Return to podium's tangible "Where am I now?" ""

Effect
Anchors awareness in present moment

Samādhi (Low)

Signs
Thoughts scatter, can't focus on one thing

Cue:
"Six slower exhales, narrow to breath sensation"

Effect
Gathers scattered attention into coherent focus

Paññā (Low)

Signs
Taking it personally, catastrophizing

Cue:
""It's just words, impermanent slides, empty slides""

Effect
Provides perspective on the temporary nature of the event

Key Learning: Observable Pivot

No woo-woo ritual; just observable pivot: nerves from dukkha-spike to poised potential

Before Intervention

• Shallow, rapid breathing

• Scattered thoughts

• Tense posture

• Future-focused anxiety

After Single Cue

• Breath evens and deepens

• Viriya stirs to stand tall

• Sati returns to present

• Poised, grounded presence

Next edge: low-spot the tilt (e.g., paññā lagging on "It's just words"), cue the lift ("Wisdom: Impermanent slides, empty slides"), and stride in equilibrated

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⚙️ **Seven Awakening Factors: Two Dynamic Sliders**
Energize when dull, tranquilize when agitated - with sati steady throughout

Dynamic Balance System

The seven awakening factors (bojjhaṅgā) unfold as a dynamic balance: energizers (dhammavicaya-viriya-pīti), tranquilizers (passaddhi-samādhi-upekkhā), with sati steady throughout. Use the appropriate slider based on your current state.

⤴️ **Arouse Slider (When Dull)**

Use when experiencing lethargy, dullness, lack of motivation, mental fog.

- 👁️ Sati (30s)
- 🔧 Dhammavicaya (40s)
- ⚡ Viriya (30s)
- 🌸 Pīti (40s)

Run Arouse Sequence

⤵️ **Tranquilize Slider (When Agitated)**

Use when experiencing restlessness, agitation, scattered thoughts, anxiety.

- 🌸 Pīti (30s)
- 🌊 Passaddhi (40s)
- 🎯 Samādhi (40s)
- ⚖️ Upekkhā (30s)

Run Tranquilize Sequence

Hindrances ↔ Awakening Factor Antidotes

Sloth & Torpor	↔	Dhammavicaya	Investigation cuts through dullness
Restlessness	↔	Passaddhi	Tranquility settles agitation
Doubt	↔	Dhammavicaya	Investigation clarifies uncertainty
Sensual Desire	↔	Sati	Mindfulness notices the pull
Ill-will	↔	Pīti	Rapture dissolves aversion

👁️ **Sati: The Steady Foundation**

Sati remains wholesome throughout both slider modes. Whether arousing or tranquilizing, mindfulness provides the steady foundation that notices what's needed and guides the appropriate response. It's the neutral observer that initiates and monitors both sequences.

In Arouse Mode

Sati spots dullness and initiates investigation.

In Tranquilize Mode

Sati notices agitation and guides toward calm.

Reset Sliders

Table T V2.15: Faculty → Behavior → Drill

Actionable mapping from doctrine to micro-move

Faculty	Typical "Low" Behaviors	Typical "Too High" Signs	60-sec Drill (Cue)	Daily Stress-Test
 Saddhā	Doubt, hesitation, "This won't work"	Blind faith, ignoring evidence	"Hand on heart, 'I've walked this path before'"	Criticism or failure- does trust remain?
 Viriya	Sluggish, procrastinating, heavy limbs	Restless, forcing, can't sit still	"Straighten spine, three deeper breaths"	Boring task- can you maintain effort?
 Sati	Spacing out, autopilot, forgetting	Over-monitoring, tense awareness	"Gentle return, 'Where am I now?'"	Distraction- do you notice quickly?
 Samādhi	Scattered, jumping between tasks	Tunnel vision, rigid focus	"Six slower exhales, narrow to one sensation"	Noise or interruption- can you refocus?
 Paññā	Confused, taking things personally	Over-analyzing, cold detachment	"'What is its nature?' - impermanent, empty"	Emotional trigger- do you see clearly?

Use: Daily faculty scanning and targeted micro-interventions. Test for powers (bala) by exposing faculties to their opposite stressors.

Table T V2.16: Bojjhaṅga → What to Notice

Seven awakening factors with practical exercises

Factor	Energize/Tranquelize Role	Hindrances & Counters	"Felt Sense" Cue	On-the-Spot Exercise (10-60s)
 Sati	Neutral/Always present	All (foundation)	Clear awareness, present moment anchor	"Notice, 'Where am I now?'" (10s)
 Dhammavicaya	Energize	Sloth & Torpor, Doubt	Curious investigation, mental brightness	"Ask, 'What's the root of this?'" (30s)
 Viriya	Energize	Sloth & Torpor	Energetic push, spine straightening	"Three deeper breaths, adjust posture" (20s)
 Pīti	Energize	Ill-will	Uplifting joy, inner brightness	"Allow natural lightness, don't chase" (30s)
 Passaddhi	Tranquelize	Restlessness	Bodily calm, tension release	"Longer out-breaths, soften shoulders" (40s)
 Samādhi	Tranquelize	Restlessness, Distraction	Gathered attention, steady focus	"Six slower exhales, narrow focus" (60s)
 Upekkhā	Tranquelize	All (final balance)	Even-minded, neither push nor pull	"Widen field, let it be as it is" (30s)

Use: Real-time factor activation based on current state. Sati remains present throughout; choose energize or tranquilize sequence as needed.

Balance Pairs & Sati Axle

Saddhā ↔ Paññā

Faith balances wisdom - trust without blindness

Viriya ↔ Samādhi

Energy balances concentration - effort without forcing

 Sati (Mindfulness Axle)

Functions as the steady axle that keeps both balance pairs stable. Neither energizing nor tranquilizing; always present and aware.

Slider Sequences

 Arouse Slider (When Dull)

-  1. Sati: Notice dullness
-  2. Dhammavicaya: Investigate cause
-  3. Viriya: Energize posture
-  4. Pīti: Allow brightness

 Tranquelize Slider (When Agitated)

-  1. Pīti: Notice agitation
-  2. Passaddhi: Calm body-mind
-  3. Samādhi: Gather attention
-  4. Upekkhā: Even balance

Overview

FacultyGauges

Pre-MeetingHook

AwakeningSliders

Assessment

Tables

Takeaways

Chapter 8 Takeaway Box

Essential insights for faculty and awakening factor practice

Read your five gauges; apply the right slider

Use arouse vs. tranquilize instead of pushing harder at the wrong end

Dull → arouse slider; agitated → tranquilize slider

Train for unshakability

The goal is powers (bala), not just momentary spikes

Faculty becomes power when its opposite can't shake it

Hindrances are coachable

Map each to its awakening factor antidote

Restlessness ↔ Passaddhi; Doubt ↔ Dhammavicaya

Faculty Balance Pairs

Saddhā ↔ Paññā

See-saw balance

Viriya ↔ Samādhi

See-saw balance

Sati (Mindfulness Axle)

Keeps both balance pairs steady - neither energizing nor tranquilizing

Two Dynamic Sliders

Arouse (When Dull)

1 Sati

2 Dhammavicaya

3 Viriya

4 Pīti

Use for: Lethargy, dullness, lack of motivation

Tranquilize (When Agitated)

1 Pīti

2 Passaddhi

3 Samādhi

4 Upekkhā

Use for: Restlessness, agitation, scattered thoughts

Practical Applications

Pre-meeting nerves

Diagnosis: Low saddhā (doubt about preparation)

Intervention: "Hand on heart 'I've walked this path before'"

Outcome: Breathevens, posture straightens, presence returns

Afternoon energy crash

Diagnosis: Low viriya (sluggish heavy)

Intervention: "Straighten spine, three deeper breaths"

Outcome: Energy flows, alertness returns

Information overload

Diagnosis: Low samādhi (scattered attention)

Intervention: "Six slower exhales, narrow to one sensation"

Outcome: Attention gathers, focus clarifies

From Faculties to Powers

Key Distinction

A faculty becomes a power (bala) when its opposite can no longer shake it. This is tested through daily stress-tests and real-world challenges

Faculty (Indriya)

• Can be shaken by opposites

• Requires conscious effort

• Momentary strength

Power (Bala)

• Unshakable by opposites

• Effortless stability

• Sustained strength

Series Arc Connection

With your dashboard skills, reliable later chapters thread these states through the satipaṭṭhāna and the Path, showing how the same qualities recur across the thirty-seven aids—and how to keep them balanced in the moment you need them most.

Faculty Diagnosis

Real-time Rebalancing

Power Development

Hindrance Management

Quick Reference: Daily Practice

Morning Faculty Scan

1. Rate each faculty 1-5

2. Identify the weakest

3. Apply appropriate cue

4. Check balance pairs

Mid-day Rebalancing

1. Notice dull or agitated state

2. Choose appropriate slider

3. Run 2-4 factor sequence

4. Test for stability

By Bhikkhu Indasoma Siridantamahapalaka 146

● **Table T V2.15 — Faculty → Behavior → Drill.**

Columns: Faculty | Typical “low” behaviors | Typical “too high” signs | 60-sec drill (cue) | Daily stress-test. Use: actionable mapping from doctrine to micro-move.

Use: actionable mapping from doctrine to micro-move.

Faculty (indriya)	Typical “low” behaviors	Typical “too high” signs	60-sec drill (cue)	Daily stress-test
Saddhā (confidence)	Second-guessing the method; circling in doubt.	Credulity/bypass of inquiry (“just believe”), skipping checks.	Buddhānussati, 10 breaths: silently recall refuge; one line of purpose, then read door→contact→feeling once.	Unexpected criticism/praise: can you keep confidence without defending/boasting?
Viriya (energy/effort)	Slump, procrastination, sleepy noting.	Tight willpower, edgy push; overheating.	Posture + walk: stand, lift sternum, 40–60s brisk walking label; finish with one longer out-breath.	After-lunch dip: maintain steady noting for 60s without gap.
Sati (mindfulness)	Forgetting to name door/tone; mind skips to story.	Hyper-vigilant microlabeling that loses ease.	Triad snap: in ≤3s say “door+object→consciousness = contact... feeling (P/U/N)” and hold one breath.	During chat pings: catch and name tone before any move.
Samādhi (collectedness)	Scattered tabs; restlessness/worry.	Tunnel focus that smothers investigation.	One-point + even breath: choose a single anchor (cursor/breath) + even in/out for 60s; if heavy, punctuate with two inquiry prompts.	Noisy workspace: keep anchor through 1 notification burst.
Paññā (discernment)	Confusion about cause/effect; selfing around events.	Over-analysis/theory replacing seeing.	DO check (10–20s loop): “Which door? What tone? Any leaning?” Name C2 risk; release ownership.	Tricky email: restate event as conditions, then act.

Balance board (coach reminder): run **saddhā ↔ paññā, viriya ↔ samādhi**, with **sati as the axle**; cool overheated effort, brighten dullness.

Table T V2.16 — *Bojjhaṅga* → *What to Notice*.

Columns: Factor | Energize/Tranquilize role | Hindrance it counters | “Felt sense” cue | On-the-spot exercise (10–60 s).

Use: 10–60 s on-the-spot balancing (energize vs tranquilize).

Factor	Energize/Tranquilize role	Hindrance it counters	“Felt sense” cue	On-the-spot exercise (10–60 s)
Sati (mindfulness)	Regulator; always on across both clusters.	Heedlessness/forgetfulness.	Present, non-wobbly noticing.	Three-cycle door→contact→feeling scan before any move.
Dhammavicaya (investigation)	Energize (when dull).	Doubt/sluggishness.	Bright curiosity: “what is this, exactly?”	Ask two quiet questions: “Which door? What condition?” then label.
Viriya (energy)	Energize (when heavy).	Sloth–torpor.	Upright, warm, ready-to-apply.	Stand/walk 45s with continuous noting cadence.
Pīti (joy/rapture)	Energize (lifts heaviness).	Dullness/ill-will softener.	Uplift, lightness, interest.	Recollect one wholesome success; let gladness rise, then cool.
Passaddhi (tranquility)	Tranquilize (when tight/fast).	Restlessness/irritation.	Soften/jaw relax; smooth breath; body unwinds.	Longer out-breaths; widen field; relax shoulders/jaw.
Samādhi (concentration)	Tranquilize (steadying).	Distraction/restlessness.	Single-pointed ease; fewer jumps.	One task/one breath sign; keep through a notification.
Upekkhā (equanimity)	Tranquilize (balance/cool).	Grasping/aversion swings; imbalance.	Even-minded, non-pulling/non -pushing.	“Let it be known”: watch tone without tilt for 30–60s.

Coach cards (quick rules):

- **Heat vs. fog:** if agitated/tight → *passaddhi→samādhi→upekkhā*; if heavy/dim → *dhammavicaya→virīya→pīti*. Sati pervades both.

- *Bojjhaṅga balance is the “anti-C2” toolkit—insert at **feeling** to prevent the **vedanā**→**taṇhā** flip.*

Traceability: five-faculty diagnostics and see-saw balancing; hindrance countering; bojjhaṅga energize/tranquilize clusters and “sati always beneficial.”

Answer Keys

- **Objective items (T/F, Fill-in, Matching, Quick Quiz):** keys are printed inline after each section.
- **Open-response (Label-the-Diagram, Short Answer, Scenario, Micro-Log):** use the model points to grade—credit requires correct pair/slider selection, a plausible micro-cue, and a clear hindrance—antidote mapping.

Series Arc Link: With your dashboard skills reliable, later chapters thread these states through satipaṭṭhāna and the Path, showing how the same qualities recur across the thirty-seven aids—and how to keep them balanced in the moment you need them most.

Ch. 9 — Right Effort & Path Factors as Trainable Skills

Brief. Translate sammā-vāyāma, sammā-sati, sammā-samādhi into concrete “do next” steps.

Emphasize prevention vs. abandonment vs. cultivation vs. maintenance as four moves. Tie to attention placement and choice architecture.

Modern hook. Browser tab temptation: choose one of the four efforts and log it.

Figures. Plate V2.13 Four Efforts as a Switchboard.

Tables. T V2.17 Eightfold Path → Micro-Actions; T V2.18 Effort Type → Cue Phrases.

What You’ll Learn

Synthesizing the faculties’ balanced flow from Chapter 8 into actionable momentum, this chapter translates the path factors—sammā-vāyāma (right effort), sammā-sati (right mindfulness), and sammā-samādhi (right concentration)—from lofty ideals to concrete “do next” steps, framing them as trainable skills within the Vibhaṅga’s analytical precision. You’ll break down sammā-vāyāma into its fourfold moves: prevention (guarding against unwholesome seeds, e.g., “Spot the itch before it blooms”), abandonment (releasing arisen unskillful states, e.g., “Drop the grudge mid-thought”), cultivation (nurturing wholesome potentials, e.g., “Fan the spark of kindness”), and maintenance (sustaining the good, e.g., “Anchor the calm through the chatter”). These exertions tie directly to attention placement—directing the mind’s spotlight via āyatana doors—and choice architecture, redesigning your inner environment (e.g., pre-loading cues at mind-door to favor skillful dhammas over distractions). For sammā-sati, operationalize as vigilant “next steps”: a quick body-scan at the threshold of phassa, or noting vedanā’s tone before saññā labels. Sammā-samādhi becomes iterative holds:

"Narrow to breath's edge now," building one-pointed poise from scattered flux. Through lens-flips—efforts as khandha-volitions (saṅkhāra-shapers), āyatana-directors (door-guards), dhātu-stabilizers (triad-sustainers)—practice sequencing these into micro-routines, logging outcomes to refine your architecture. This skill-set demystifies the path, turning noble factors into daily drills that rewire reactivity into responsive grace, paving the way for satipaṭṭhāna's full establishments.

Modern Hook: Browser Tab Temptation

Your screen's a siren: deadline doc open, but 17 tabs tempt—news, social, that "quick" video. The pull hits at mind-door: phassa meets tab-dhamma, vedanā tinges neutral-to-itchy. Choose a four-effort move: prevention ("Close tabs pre-work—guard the gate"), abandonment ("X out the lure mid-click"), cultivation ("Open a wholesome read instead"), or maintenance ("Stay tabbed, breathe back to task"). Log it: "Effort: abandonment; next step: alt-tab to doc, note the release." No heroic willpower; just architectural nudge—tabs as choice traps, efforts as redesign tools. This hook flips doom-scrolling into path practice: next temptation, pick your move, place attention wisely, log the win—browsing as sammā-vāyāma forge.

Orientation (why this matters; 3–6 lines)

*Right Effort is not “try harder.” It’s four precise moves applied at the right time: **prevent** unwholesome states from arising, **abandon** those already arisen, **develop** wholesome states not yet arisen, and **maintain** those already present. These moves live together with sammā-sati (where you place attention) and sammā-samādhi (how you hold it), turning Abhidhamma timing into daily choice architecture. You’ll translate the three path factors into “do-next” steps you can execute in under 60 seconds.*

Diagram Hook (what to draw/see)

Plate V2.13 — “Four Efforts as a Switchboard.”

Caption: “Pick one lever now: Prevent | Abandon | Develop | Maintain — routed through sati (placement) and samādhi (holding).”

Doctrinal Core (precise Abhidhamma explanation)

- **Right Effort (sammā-vāyāma) — the four moves**
 - **Prevent (saṃvara-vāyāma):** keep unwholesome states from arising (e.g., mute a trigger, avert the gaze, pre-decide a schedule block).
 - **Abandon (pahāna-vāyāma):** release an unwholesome state that has already arisen (rename the hindrance; widen/soften; re-aim attention).

- **Develop** (*bhāvanā-vāyāma*): initiate wholesome states not yet present (spark *sati*, curiosity *dhammavicaya*, warmth *mettā*, energy *virīya*).
- **Maintain** (*anurakkhaṇa-vāyāma*): stabilize wholesome states already present (guard posture, cadence, and scope; “don’t fiddle”).
- **Right Mindfulness** (*sammā-sati*): accurate placement of attention at the lawful spot (door/contact/feeling) with labels that are functional, not personal (“functions, not owners”).
- **Right Concentration** (*sammā-samādhi*): steady, non-tight holding of the chosen wholesome object (breath, posture, whole-body, or the task) so it resists displacement by craving/aversion.
- **Choice architecture**: Effort chooses the lever, Mindfulness places the cursor, Concentration holds the selection. Together they shape the contact→feeling→craving handoff.
- **Timing logic** (review):
 - Before the trigger: **Prevent** (adjust base/object; set a rule).
 - During the surge: **Abandon** (rename hindrance; change one parameter: base/object/knowing).
 - After clearing: **Develop** (*sati* → *dhammavicaya* → *virīya* → *pīti* when dull).
 - When it’s working: **Maintain** (stay with the wholesome, light touch).

Modern hook — Browser tab temptation.

A shiny tab beckons. Pick **one** effort:

- **Prevent**: close the dock preview + site block for 25 min.
- **Abandon**: label “restlessness,” long out-breath, return cursor to the paragraph.
- **Develop**: bring gentle curiosity to the next sentence (“What’s the very next tiny step?”).
- **Maintain**: if already steady, simply protect it—do nothing extra.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Switchboard call-outs (3')**. Teacher flashes scenarios (“notification flash,” “tight chest,” “flow state”). Groups respond with the **one** effort they’d choose and one 10–30 s micro-move.
2. **Path-triangle snap (2')**. For one scenario, teams specify: Effort lever (P/A/D/M) → sati placement (door/contact/feeling/task) → samādhi hold (object + duration).
3. **Hindrance routing (1–3')**. Map each hindrance to an initial effort: sense-desire→Prevent; ill-will→Abandon; dullness→Develop; restlessness→Tranquilize+Abandon; doubt→Develop faith/wisdom pair.

Solo (5–8 min)

- **Tab Temptation Log (3×60–90 s)**: Each time an urge to switch appears, choose **one** effort, write the micro-move you executed, and note the after-taste at 5 minutes (clean/muddy).
- **Maintenance minute (2')**: When work feels steady, practice do-nothing extra for 60 s. Name exactly what you kept (posture, breath, task scope).
- **Pre-cue card (1–2')**: Write two Prevent rules for your spikiest door (e.g., eye: hide badge counts; ear: do-not-disturb).

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. Right Effort mainly means “exert more willpower.” — **F**
2. Prevent = stop unwholesome states **before** they arise. — **T**
3. Abandon is best attempted only after the hindrance has intensified fully. — **F** (earlier is easier)
4. Develop = initiate wholesome states not yet active. — **T**
5. Maintain means “cling tightly to the good state.” — **F** (light, steady guarding)

6. *Sammā-sati determines **where** you place attention.* — **T**
7. *Sammā-samādhi is irrelevant to daily tasks.* — **F**
8. *The four efforts can be tied to choice architecture (rules, defaults, cues).* — **T**
9. *During a surge of ill-will, Prevent is the only correct effort.* — **F** (Abandon is primary now)
10. *When dull, “arouse” sequence (investigate→energy→gladness) is a Develop move.* — **T**

T/F Key: F, T, F, T, F, T, F, T, F, T.

Fill-in-the-Blanks (10)

Word bank: **Prevent, Abandon, Develop, Maintain, sati, samādhi, contact, feeling, craving, choice-architecture**

1. The four efforts are _____ / _____ / _____ / _____. → **Prevent; Abandon; Develop; Maintain**
2. *Sammā-_____ * places attention accurately. → **sati**
3. *Sammā-_____ * holds the chosen object steadily. → **samādhi**
4. Effort + mindfulness + concentration together shape the _____ → _____ → _____ handoff. → **contact; feeling; craving**
5. Pre-deciding website blocks is a _____ move. → **Prevent**
6. Labeling “restlessness” and widening attention is an _____ move. → **Abandon**
7. Sparking dhammavicaya when dull is a _____ move. → **Develop**
8. Guarding a calm, steady breath is a _____ move. → **Maintain**
9. Nudging defaults and rules is called _____. → **choice-architecture**
10. “Cursor to the lawful spot” summarizes sammā-_____ practice. → **sati**

Fill-in Key: as above.

Matching (10)

Left (term) → Right (best description)

- A. Prevent → 1) Pre-cue; remove trigger; block site
- B. Abandon → 2) Rename hindrance; adjust base/object/knowing
- C. Develop → 3) Start wholesome: sati, curiosity, kindness
- D. Maintain → 4) Stabilize without fiddling; light guard
- E. Sammā-sati → 5) Accurate placement at door/contact/feeling/task
- F. Sammā-samādhi → 6) Steady, non-tight holding of object
- G. Restlessness → 7) First aid: tranquilize/abandon route
- H. Dullness → 8) First aid: develop (investigate→energy→gladness)
- I. Ill-will → 9) Abandon with soften/widen; optionally develop mettā
- J. Choice architecture → 10) Design of cues, defaults, and constraints

Matching Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1)

On **Plate V2.13** (blank switchboard), mark today's scenario ("tab temptation"). Draw one arrow: chosen effort → sati placement ("task paragraph, eye-door off") → samādhi hold ("whole-body + line I'm on, 60 s").

Key: Any mapping that names one effort, a lawful placement, and a steady hold wins full credit.

Short Answer (2)

1. In two sentences, explain how sammā-sati and sammā-samādhi operationalize the four efforts.

Key points: Sati picks the exact spot in the moment to apply the lever; samādhi keeps the selection stable long enough to work.

2. Give one example each for Prevent and Maintain at the **same** door.

Key points: Prevent = remove/limit unwholesome contact; Maintain = keep the wholesome state already present without over-tweaking.

Scenario Case (1)

Case: You've scheduled deep work, but a news site thumbnail pops up.

- (a) Choose **one** effort and state your 10–30 s move.
- (b) Specify sati placement and samādhi object.

- (c) Write the 5-minute after-taste (clean/muddy) and what you'll change next time.
Model elements: (a) Prevent or Abandon; (b) cursor to breath at nostrils + full-screen editor for 60 s; (c) honest after-taste + one adjustment (e.g., disable thumbnails).

Micro-Log (1) — 60–90s template

“Door=; Trigger=; Effort=Prevent/Abandon/Develop/Maintain; Sati placed at=; Samādhi object=; 30-s move=; Result @5'=clean/muddy; Next tweak=.”

Quick Quiz (5) — Multiple choice

1. Which is **not** one of the four efforts?
A Prevent B Abandon C Maintain D **Suppress** → **D**
2. “Close dock preview + block site for 25 min” exemplifies:
A **Prevent** B Abandon C Develop D Maintain → **A**
3. “Label restlessness, widen attention, return to the line” exemplifies:
A Prevent B **Abandon** C Develop D Maintain → **B**
4. “Bring gentle curiosity to the next sentence” exemplifies:
A Prevent B Abandon C **Develop** D Maintain → **C**
5. “Hold the calm task focus you already have” exemplifies:
A Prevent B Abandon C Develop D **Maintain** → **D**

Takeaway Box (1–3 bullets)

- Right Effort = four distinct moves you can choose **now**; don't mush them together.
- Sati places the cursor; samādhi holds it. Together they make each effort land.
- Design your context (rules/default/cues) so the **right** effort is the **easy** effort.

Figures & Tables (this chapter)

- **Plate V2.13 — Four Efforts as a Switchboard** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay). Purpose: visualize selecting one lever, then routing through sati/samādhi.

OverviewFour EffortsBrowser HookPath DrillsAssessmentTablesTakeaways

Modern Hook: Browser Tab Temptation

Transform doom-scrolling into path practice: tabs as choice traps, efforts as redesign tools

The Modern Scenario

Your screen's a siren: deadline doc open, but 17 tabs tempt—news, social, that "quick" video. The pull hits at mind-door: phassa meets tab-dhamma, vedanā tinges neutral to itchy. Choose a four-effort move before craving solidifies.

Run Tab Temptation Scenario

Reset

Work DocNewsSocialVideo+14 more...

Ready to practice? Click "Run Scenario" above

Key Learning: No Heroic Willpower

No heroic willpower; just architectural nudge: tabs as choice traps, efforts as redesign tools. This hook flips doom-scrolling into path practice.

Before: Reactive

• Tabs multiply unconsciously

• Click without choosing

• Lost in distraction loops

• Willpower battles

After: Responsive

• Conscious effort selection

• Micro-moves within 60s

• Choice architecture design

• Practice log feedback

Next temptation: pick your move, place attention wisely, log the win—browsing as sammā-vāyāma forge.

OverviewFour EffortsBrowser HookPath DrillsAssessmentTablesTakeaways

Path Factors Practice Drills

Guided exercises to build sammā-vāyāma, sammā-sati, and sammā-samādhi skills

Switchboard Call-outs

Quick effort selection for various scenarios

3 min

Path-Triangle Snap

Effort → Sati → Samādhi for one scenario

2 min

Hindrance Routing

Map hindrances to initial efforts

1-3 min

Maintenance Minute

Practice do-nothing extra for steady states

2 min

Solo Practice Extensions

Tab Temptation Log (3×60-90s):

Each time an urge to switch appears, choose one effort, write the micro-move you executed, and note the aftertaste at 5 minutes (clean/muddy).

Pre-cue Card (1-2 min):

Write two Prevent rules for your spikiest door (e.g., eye: hide badge counts; ear: do-not-disturb).

What You'll Learn

Translate path factors from lofty ideals to concrete "do next" steps as trainable skills

Core Understanding

Right Effort is not "try harder." It's four precise moves applied at the right time: prevent unwholesome states from arising, abandon those already arisen, develop wholesome states not yet arisen, and maintain those already present. These moves work with *sammā-sati* (where you place attention) and *sammā-samādhi* (how you hold it), turning Abhidhamma timing into daily choice architecture.

Four Efforts (Sammā-vāyāma)

Prevent

Samyara-vāyāma

Keep unwholesome states from arising
"Close tabs pre-work—guard the gate"

Abandon

Pahāna-vāyāma

Release unwholesome states already arisen
"X out the lure mid-click"

Develop

Bhāvanā-vāyāma

Initiate wholesome states not yet present
"Open a wholesome read instead"

Maintain

Anurakkhaṇa-vāyāma

Stabilize wholesome states already present
"Stay tabbed, breathe back to task"

Three Path Factors Working Together

Sammā-vāyāma

Right Effort

Choose the lever (P/A/D/M): Four precise moves applied at the right time

Sammā-sati

Right Mindfulness

Place the cursor: Accurate placement at door/contact/feeling

Sammā-samādhi

Right Concentration

Hold the selection: Steady, non-tight holding of chosen object

Choice Architecture Integration

Effort chooses the lever, Mindfulness places the cursor, Concentration holds the selection. Together they shape the contact → feeling → craving handoff through deliberate design of your inner environment.

Before trigger: Prevent (adjust base/object, set rules)

During surge: Abandon (rename, change parameter)

After clearing: Develop (spark wholesome state)

When working: Maintain (guard without fiddling)

Timing Logic

• Prevent: Pre-cue; remove trigger block site before temptation

• Abandon: Rename hindrance; adjust base/object knowing during surge

• Develop: Start wholesome sati, curiosity, kindness when clear

• Maintain: Stabilize without fiddling; light guard when steady

Sammā-vāyāma

Four distinct moves you can choose now

Sammā-sati

Places cursor at lawful spot

Sammā-samādhi

Holds selection steady

Practice Aim

Design your context (rules/default/cues) so the right effort is the easy effort. Don't mush the four efforts together—each has its precise timing and application. Use micro-routines that can be executed in under 60 seconds.



Plate V2.13: Four Efforts as a Switchboard

Pick one lever now: Prevent | Abandon | Develop | Maintain – routed through sati (placement) and samādhi (holding)

Current Scenario

Describe your current situation

e.g. Browser tab temptation during work

Quick scenarios

Browser tab temptation during work

Notification flash while concentrating

Tight chest from stress

Mind wandering during reading



Prevent

Samvara-vāyāma

Keep unwholesome states from arising

Timing: Before the trigger

"Don't open the door"



Abandon

Pahāna-vāyāma

Release unwholesome states already arisen

Timing: During the surge

"Name it, widen, release"



Develop

Bhāvanā-vāyāma

Initiate wholesome states not yet present

Timing: After clearing

"Spark curiosity/kindness now"



Maintain

Anurakkhaṇa-vāyāma

Stabilize wholesome states already present

Timing: When it's working

"Keep steady, no extra tweaks"

When to Use Each Effort

State-Based Selection:

- Before temptation: Prevent
- During hindrance: Abandon
- After clearing: Develop
- When steady: Maintain

Hindrance Routing:

- Sense-desire: Prevent
- Ill-will: Abandon
- Dullness: Develop
- Restlessness: Abandon
- Doubt: Develop

OverviewFour EffortsBrowser HookPath DrillsAssessmentTablesTakeaways

Chapter 9 Takeaway Box

Essential insights for Right Effort and Path Factors practice

⚙️

Right Effort = four distinct moves you can choose now

Don't mosh them together—each has precise timing and application

P/A/D/M selection based on current state, not generic effort

👁️

Sati places the cursor; samādhi holds it

Together they make each effort land with precision

Effort chooses lever → Sati places at door → Samādhi holds object

🎯

Design your context so right effort is easy effort

Use choice architecture (rules/default/cues) for effortless practice

Pre-set blocks, cues, and environmental supports

Four Efforts Quick Reference

🛡️ PreventBefore trigger

Samyama-vāyāma

"Don't open the door"

Close dock preview + site block

✖️ AbandonDuring surge

Pahāna-vāyāma

"Name it, widen, release"

Label restlessness return cursor

➕ DevelopAfter clearing

Bhāvanā-vāyāma

"Spark curiosity/kindness now"

Gentle curiosity to next sentence

🔒 MaintainWhen stable

Anurakkhaṇa-vāyāma

"Keep steady, no extra tweak"

Hold calm focus without fiddling

Remember: One effort at a time, matched to current state. Timing is crucial—prevent before, abandon during, develop after, maintain when steady.

Path Factor Triangle

Sammā-vāyāma

Chooses the lever

Sammā-sati

Places the cursor

Sammā-samādhi

Holds the selection

Together they shape: Contact → Feeling → Craving handoff

Practical Applications

Browser tab temptation

Effort: Prevent

Sati: Eye-door awareness

Samādhi: Task document focus

Outcome: Clean work session without distraction

Mid-meeting restlessness

Effort: Abandon

Sati: Body-door tension

Samādhi: Breath for 30 seconds

Outcome: Present attention returns

Afternoon energy dip

Effort: Develop

Sati: Mind-door dullness

Samādhi: Investigation → energy sequence

Outcome: Natural brightness emerges

Flow state during writing

Effort: Maintain

Sati: Whole-body awareness

Samādhi: Current paragraph + posture

Outcome: Sustained productive focus

Choice Architecture Examples

Digital Environment

Prevent: Site blockers, notification muting

Abandon: Tab closing shortcuts, app switching

Develop: Bookmarked wholesome content

Maintain: Full-screen mode, focus apps

Physical Environment

Prevent: Remove triggers, set boundaries

Abandon: Change location, shift posture

Develop: Cue wholesome objects/books

Maintain: Protect good setup, minimal changes

Series Arc Connection

With the four Efforts operational and yoked to sati and samādhi, later chapters on Satipatthāna and Dependent Origination will use the same levers to keep the contact → feeling → craving bridge clean in real-time, both on the cushion and in fast modern workdays

Effort SelectionAttention PlacementConcentration HoldingChoice Architecture

Daily Practice Template

Morning Setup:

• Prevent rules: _____

• Default cues: _____

Real-time Log:

Door=____; Trigger=____; Effort=P/A/D/M;

Sati placed at=____; Samādhi object=____;

30-s move=____; Result @ 5'=clean/muddy;

Next tweak=____;

Evening Review:

• Most effective effort: _____

• Architecture adjustment: _____

By Bhikkhu Indasoma Siridantamahapalaka 159

Table T V2.17: Eightfold Path → Micro-Actions

Actionable mapping from path factors to concrete "do next" steps

Path Factor	Core Function	10-60s "Do Next"	Daily-Life Example	Failure Mode	Fix
Sammā-vāyāma (Right Effort)	Choose the appropriate lever (P/A/D/M)	"Scan state → pick effort → execute 10-60s move"	Tab temptation → Prevent → close dock preview	Mushing efforts together wrong timing	One effort at a time match to current state
Sammā-sati (Right Mindfulness)	Place cursor at lawful spot	"Identify door/contact feeling → place attention there"	Restlessness → sati at body-door + breath	Vague awareness; personal narratives	Specific placement "functions not owners"
Sammā-samādhi (Right Concentration)	Hold selection steady	"Choose object + duration → maintain without forcing"	Work focus → whole-body + task for 25 min	Too tight grip constant adjusting	Light touch; resist urge to fiddle

Use: Daily path factor application with specific micro-actions. Focus on executable steps rather than abstract ideals.

Table T V2.18: Effort Type → Cue Phrases

Self-instruction phrases for each effort with timing and trap awareness

Effort (P/A/D/M)	One-Line Self-Instruction	Best Timing Window	Typical Trap	Counter-Cue
Prevent	"Don't open the door"	Before trigger appears	Waiting until temptation is already strong	Set rules and blocks in advance
Abandon	"Name it, widen, release"	During hindrance surge	Fighting or suppressing the state	Label clearly then soften around it
Develop	"Spark curiosity/kindness now"	After clearing space	Forcing positive states	Gentle invitation not demand
Maintain	"Keep steady, no extra tweaks"	When already stable	Over-managing the good state	Light guard, minimal interference

Use: Memorize cue phrases for instant effort selection. Practice timing awareness to avoid common traps.

Hindrance → Effort Routing

Sensual Desire Guard gates before; release if arisen	1st: Prevent 2nd: Abandon
Ill-will Soften aversion; cultivate mettā	1st: Abandon 2nd: Develop
Sloth & Torpor Arouse investigation + energy; sustain brightness	1st: Develop 2nd: Maintain
Restlessness Tranquilize agitation; guard calm	1st: Abandon 2nd: Maintain
Doubt Cultivate faith/wisdom; protect confidence	1st: Develop 2nd: Maintain

Path Factor Integration



Choice Architecture Examples

Digital Environment :

- Prevent: Site blockers, notification muting
- Abandon: Tab closing shortcuts, app switching
- Develop: Bookmarked wholesome content
- Maintain: Full-screen mode, focus apps

Physical Environment :

- Prevent: Remove triggers, set boundaries
- Abandon: Change location, shift posture
- Develop: Cue wholesome objects/books
- Maintain: Protect good setup, minimal changes

● **Table T V2.17 — Eightfold Path → Micro-Actions.**

Columns: Path factor | Core function | 10–60 s “do next” | Daily-life example | Failure mode | Fix.

Path factor	Core function	10–60 s “do next”	Daily-life example	Failure mode	Fix
Right View (sammā-diṭṭhi)	See 4NT & conditionality; govern other factors.	Whisper the DO cut-line: “contact → feeling... (pause)... don’t take tone as instruction.” Then restate the task of the truths (understand/abandon/realize/develop).	Ping lands mid-email: name tone, not story; resume the paragraph.	Over-theorizing or nihilism.	Keep it practical: 1 breath on tone, then one precise action on the task in front.
Right Intention (sammā-saṅkappa)	Aim volition to renunciation, non-ill-will, non-cruelty.	Set a micro-aim: “Kind + clear + non-grasping for the next minute.”	Before replying to critique, re-aim to care + truth.	Lip-service intention that collapses under heat.	Pair the aim with one bodily cue (relax jaw/shoulders) and one behavior (slower exhale) to make it real.
Right Speech	Restrain false/divisive/harsh/idle; purify kamma-saṅkhāra.	15-second “3 gates” check before you hit send: true? kind? timely? If any “no,” save to drafts.	Slack message during tense sprint.	Impulsive send; tone escalates.	Type → pause → read aloud once; if heat remains, schedule instead of send.
Right Action	Purify bodily conduct.	Hands still → posture tall → one fuller out-breath; then do the next wholesome step only.	Thumb halfway to phone in meeting.	Fidget chain triggers auto-scroll.	“Body first”: still hands = still chain (action follows contact, not vice-versa).
Right Livelihood	Align work so it doesn’t seed greed/harm.	Close personal feeds; open the work doc; state one sentence of purpose.	Home-office blur: “just a peek” at reels in work hours.	Value leakage: work context	Re-draw boundary: “During client block, no

				<i>fuels craving loops.</i>	<i>feeds.” (Sense-restrai nt is prevention in action.)</i>
<i>Right Effort (sammā-vāyāma)</i>	<i>The four right efforts (Prevent/Abandon/ Develop/Maintain) run as a loop all day.</i>	<i>Say the mantra once: “A tone has appeared.” Then choose P/A/D/M (see T V2.18).</i>	<i>After praise, you feel the pull to check notifications: choose Prevent (mute 10 min).</i>	<i>Over-e ffort (tight will) or under- effort (slump).</i>	<i>Balance with tranquilizers/e nergizers; do less when clarity appears; widen when heated.</i>
<i>Right Mindfulness</i>	<i>Satipaṭṭhāna precision; intercept vedanā → taṇhā at the live hinge.</i>	<i>“Door + object → knowing = contact... feeling (pleasant/unpleasant /neutral).” Hold one full breath.</i>	<i>Hearing ping while coding: label “pleasant”; stay with cursor.</i>	<i>Forgett ing the door; micro-la beling with strain.</i>	<i>Return to the triad, then tone; keep labels light, rhythmic.</i>
<i>Right Concentration</i>	<i>Steady viññāṇa; make insight workable.</i>	<i>Single anchor (cursor or breath) for 60 s; eyes soften; no extra tweaks.</i>	<i>Pre-presentatio n jitters on Zoom.</i>	<i>Tunnel focus or spacin g out.</i>	<i>If tight → add two longer out-breaths; if dull → add gentle investigation prompt, then continue.</i>

Load-bearing sources: Path grouped under the three trainings; factors applied at contact/feeling to block C2; four right efforts and their micro-protocol; common pitfalls (over-effort, proliferation) and antidotes.

• **Table T V2.18 — Effort Type → Cue Phrases.**

Columns: Effort (P/A/D/M) | One-line self-instruction | Best timing window | Typical trap | Counter-cue.

Examples of cue phrases: Prevent: “Don’t open the door.” Abandon: “Name it, widen, release.” Develop: “Spark curiosity/kindness now.” Maintain: “Keep steady; no extra tweaks.”

Effort (P/A/D/M)	One-line self-instruction (say it verbatim)	Best timing window	Typical trap	Counter-cue
Prevent (ānuppannānaṃ akusalānaṃ dhammānaṃ anuppādāya)	“Don’t open the door.” (Mute/close/turn away now.)	Before contact or at the very first glint of “pull” (Present-effect 3–7, pre-C2).	Thinking prevention = repression ; or waiting too long.	“This is door policy, not suppression.” Set the boundary, breathe once.
Abandon (uppannānaṃ akusalānaṃ pahānāya)	“Name it, widen, release.”	As soon as an unwholesome state is already up (Present-cause 8–10).	Wrestling the state; shrinking attention.	“One label, one long exhale, widen 10%.” Then re-aim to the task.
Develop (anuppannānaṃ kusalānaṃ uppādāya)	“Spark curiosity/kindness now.”	When the field is flat or cool but under-energized.	Chasing “special states.”	“Small, ordinary wholesome—clarity, goodwill, steady noting—good enough.”
Maintain (uppannānaṃ kusalānaṃ ṭhitiyā)	“Keep steady; no extra tweaks.”	When stability/clarity is present; protect momentum.	Over-working the good; grasping at joy/calm.	“Do less.” Stay even; let joy/calm pass on their own. Close with the word “complete.”

Coach notes (to run in drills):

- *The whole loop can be embedded in one line: “**A tone has appeared.**” Treat tone as information, not instruction → choose P/A/D/M.*
- *Place Prevention upstream (mute apps, seat choice); place Abandon at **heat**; Develop when dim; Maintain when good—especially to guard the C2 hinge (vedanā → taṇhā).*
- *Track it: a daily planner explicitly checks all four efforts each day.*

Why this matters: *Micro-actions at the eight factors and the four efforts are the practical way we “walk the path,” right where the wheel turns—at contact and feeling—so craving fails to launch.*

Answer Keys

- **All objective items** (T/F, Fill-in, Matching, Quick Quiz): keys appear directly after each section.
- **Open-response** (Label-the-Diagram, Short Answer, Scenario, Micro-Log): model points above serve as rubrics; give full credit for correct mapping of effort + sati/samādhī placement/hold and a plausible micro-move.

Series Arc Link: *With the four Efforts operational and yoked to sati and samādhī, later chapters on Satipaṭṭhāna and Dependent Origination will use the same levers to keep the **contact** → **feeling** → **craving** bridge clean in real-time, both on the cushion and in fast, modern workdays.*

Ch. 10 — Satipaṭṭhāna Blocks (Behavioral Drills)

Brief. *Build repeatable 5–12-minute drills for kāyānupassanā, vedanānupassanā, cittānupassanā, and dhammānupassanā. Clarify what is actually observed in each block and how it maps to Vol. 1 dhamma literacy.*

Modern hook. *“Desk-sit” drill: breath + posture labels → tone check → mind-state label → hindrances panel.*

Figures. *Plate V2.14 Four Blocks on One Page (labels outside).*

Tables. *T V2.19 Block → Observable → Common Errors; T V2.20 Hindrance → Counter-Move.*

What You’ll Learn

Harnessing the path factors’ trainable momentum from Chapter 9, this chapter constructs repeatable 5–12-minute behavioral drills for the four satipaṭṭhāna blocks—kāyānupassanā (contemplation of the body), vedanānupassanā (of feelings), cittānupassanā (of mind), and dhammānupassanā (of

dharmas)—as modular anchors for insight practice, distilled through Vibhaṅga analysis to make the Buddha's foundational meditation accessible and dissectible. You'll build these drills step-by-step: for *kāyānupassanā*, a 5-minute body-sweep labeling breath at the nostrils (*āyatana*: nose-door) and posture as grounded elements (*dhātu*: body-triads), observing impermanence in the rise-fall flux; *vedanānupassanā* (7 minutes) scans tones post-phassa, naming pleasant/neutral/painful without narrative, mapping to Vol. 1's *vedanā* literacy as the five Primary References Teaching Text Book' hedonic streams; *cittānupassanā* (8 minutes) tags mind-states like "contracted" or "dispersed," tying to consciousness types (*viññāṇa*) from enumeration; *dhammānupassanā* (10–12 minutes) panels hindrances or aggregates, dissecting them as dhamma-clumps per Vol. 1 matrices. Each block clarifies the observable: not vague "awareness," but precise targets—e.g., *kāya*'s tangible contacts, *vedanā*'s tonal residues, *citta*'s *viññāṇa* flavors, *dhammas*' *saṅkhāra* bundles—flipped across lenses (*khandha* for bundling, *āyatana* for doors, *dhātu* for elements) to link back to Vol. 1's dhamma literacy, ensuring drills reinforce enumeration with analytical depth. Practice chaining blocks into flows, logging observables to spot patterns, transforming *satipaṭṭhāna* from ritual to rhythmic toolkit—steady the noble path amid modern scatter.

Modern Hook: The “Desk-Sit” Drill

Hunched over your laptop, inbox avalanche mounting, the afternoon drag sets in: time for a "desk-sit" micro-retreat, 10 minutes to reboot without leaving your chair. Start with *kāyānupassanā*: labels on breath (in-out at nose-door, *āyatana* ping) + posture (feet flat, shoulders drop—body-door tangibles, *dhātu* grounded). Flow to *vedanānupassanā*: tone check ("Neutral hum in chest? Pleasant lift post-stretch?"), sourcing the feel without "stressed" story. Shift to *cittānupassanā*: mind-state label ("Scattered on tabs? Lusting for coffee?"), observing the flicker sans judgment. Cap with *dhammānupassanā*: hindrances panel ("Sloth-torpor veiling? Quick counter: *virīya* nudge"), dissecting as Vol. 1 *dhammas*—*saṅkhāra* bundling the drag. This hook desk-anchors the blocks: observables map breath to *rūpa-viññāṇa* (Vol. 1 *citta*), tones to *vedanā* aggregates, states to mind-doors, hindrances to unwholesome *cetasikas*. Next slump, drill it—productivity reborn as *paṭṭhāna* pivot, inbox *dukkha* dissolved in labeled now.

Orientation (why this matters; 3–6 lines)

Satipaṭṭhāna is not a single technique but four **trainable observation blocks**. Each block names what to watch, how to label it, and where it sits in our Abhidhamma maps. This chapter gives you **repeatable 5–12-minute drills** you can run at a desk, in a meeting, or on a walk. We'll keep language impersonal ("functions, not owners") and keep timing legal (② Present Effect first), so observation becomes **reliable**, not mystical.

Diagram Hook (what to draw/see; 1 caption)

Plate V2.14 — “Four Blocks on One Page (labels outside).”

Caption: “Desk-sit flow: Body → Feeling → Mind-state → Dhammas (hindrances/bojjhaṅgā).”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Block 1: Kāyānupassanā (Body as body).** Observe **form (rūpa)** features: posture, breath movement, contact points, heat/pressure/motion (tangibles). Maps to: rūpa-khandha; kāyāyatana; phoṭṭhabba-dhātu. Work with lawful properties (arising-passing; coarse/subtle), not stories about “me.”
- **Block 2: Vedanānupassanā (Feeling as feeling).** Observe **tone only** (pleasant, unpleasant, neutral; five Primary References Teaching Text Book: bodily pleasure/pain, mental joy/sorrow, neutral). Legal order: **contact** → **feeling** → **craving**. Maps to: vedanā-khandha; door-wise tones; C2 handoff prevention.
- **Block 3: Cittānupassanā (Mind as mind).** Observe the **citta profile** right now: contracted/expanded, sluggish/bright, distracted/collected; note key **cetasika** flags (e.g., sati, viriya, pīti, passaddhi). Maps to: consciousness types (Vol. 1 chart), wholesome/unwholesome roots, “energize vs. tranquilize” sliders.
- **Block 4: Dhammānupassanā (Dhammas as dhammas).** Observe **lawful categories** appearing now—most practically: **five hindrances** (desire, ill-will, sloth-torpor, restlessness-anxiety, doubt) and **seven awakening factors** (mindfulness, investigation, energy, joy, tranquility, concentration, equanimity). Maps to: 37 wings, indriya/bala/bojjhaṅga, and **choice architecture** (Right Effort’s four moves).

Modern hook — “Desk-sit” drill.

One uninterrupted mini-loop: breath + posture labels → tone check → mind-state label → hindrances panel (choose a counter-factor). Repeat.

Practice Section (guided drills; 5–12 mins; classroom + solo)

A) Classroom protocol (6–8 min total)

1. Kāya 90-second scan (1.5'). Teacher cadence:

“Posture—Breath—Contact—Heat/Pressure/Motion.” Labels are short, door-first (body-door).

2. **Vedanā 90-second tone call (1.5').** Every 3 breaths: say **pleasant/unpleasant/neutral**—no adjectives. If neutral, brighten neutrality; if pleasant, relax reach; if unpleasant, relax resist.
3. **Citta 2-minute read (2').** Pick one slider: **arouse** (sati → investigation → energy → joy) or **tranquilize** (joy → tranquility → concentration → equanimity). Note shift.
4. **Dhamma 2–3' panel.** Check hindrance lights; select one antidote factor and one Right Effort move (Prevent/Abandon/Develop/Maintain). Log 1 sentence.

B) Solo “Four-Block” desk set (pick 5, 8, or 12 minutes)

- **Minute 0–2:** Kāya—posture + breath at one spot; label one tactile per exhale.
- **Minute 2–4:** Vedanā—tone on each exhale (P/U/N). If N, brighten; if P, soften grasp; if U, soften push.
- **Minute 4–6:** Citta—choose arouse/tranquilize slider for 60–120 s; record one adjective (e.g., “steadier”).
- **Minute 6–8 (or 10–12):** Dhamma—scan five hindrances; pick antidote factor + one Effort lever; write the exact **micro-action** you’ll do in the next 60 s.

Assessment Pack

(Counts fixed; answer keys immediately follow.)

True/False (10)

1. Kāyānupassanā observes thoughts about the body. — **F** (It observes body as body; physical properties.)
2. Vedanānupassanā labels tone without storyline. — **T**
3. Feeling can lawfully precede contact. — **F** (Contact → feeling.)
4. Cittānupassanā watches **the state of knowing**, not the object known. — **T**
5. Dhammānupassanā includes noting hindrances and awakening factors. — **T**

6. Neutral feeling is insignificant and can be ignored. — **F** (Neutral needs brightness to prevent moha.)
7. In cittānupassanā, “energize vs. tranquilize” is a valid operational slider. — **T**
8. Hindrances belong only to theory, not practice panels. — **F**
9. The four blocks can be run in one 5–12’ “desk-sit” loop. — **T**
10. In vedanānupassanā we purposely merge tone and craving. — **F** (We separate tone from craving.)

T/F key: F, T, F, T, T, F, T, F, T, F.

Fill-in-the-Blanks (10)

Word bank: **posture, contact, feeling, craving, pleasant, unpleasant, neutral, arouse, tranquilize, hindrance**

1. Legal order is _____ → _____ → _____. → **contact; feeling; craving**
2. Kāyānupassanā begins with _____ and breath. → **posture**
3. Vedanānupassanā names tone as _____ / _____ / _____. → **pleasant; unpleasant; neutral**
4. Cittānupassanā selects either the _____ or _____ slider. → **arouse; tranquilize**
5. Dhammānupassanā checks the five _____ indicators. → **hindrance**
6. Neutral needs to be _____ so moha doesn’t thicken. → **brightened**
7. “Relax reach” is the one-breath fix for _____ tone. → **pleasant**
8. “Relax resist” is the one-breath fix for _____ tone. → **unpleasant**
9. A quick kāya label for tactile is “body-door → _____. ” → **contact**
10. Right after labeling tone, **do not** jump to _____. → **craving**

Fill-in key: as completed above.

Matching (10)

Left (Block focus) → Right (Best example/definition)

- A. Kāyānupassanā → 1) “Shoulders up? Down. Breath at nostrils—cool/warm.”
B. Vedanānupassanā → 2) “Pleasant / unpleasant / neutral—no story.”
C. Cittānupassanā → 3) “Mind tight/loose, bright/dull; choose slider.”
D. Dhammānupassanā → 4) “Restlessness lit; apply tranquility.”
E. Neutral brightening → 5) “Name neutral 3×; widen light.”
F. Hindrance panel → 6) “Desire, ill-will, sloth-torpor, restlessness, doubt.”
G. Awakening factor chosen → 7) “Investigation or tranquility for 60 s.”
H. Arouse arc → 8) “Sati → investigation → energy → joy.”
I. Tranquilize arc → 9) “Joy → tranquility → concentration → equanimity.”
J. Desk-sit loop → 10) “Body → Feeling → Mind → Dhammas, 5–12’.”

Matching key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

On **Plate V2.14 (blank)**, draw the desk-sit flow as four boxes in a row.

- Box 1: “Kāya—posture/breath/contact.”
- Box 2: “Vedanā—P/U/N; one-breath fix.”
- Box 3: “Citta—state label; pick slider.”
- Box 4: “Dhamma—hindrance lit? antidote factor + effort lever.”

Key: Correct placements and lawful order.

Short Answer (2)

1. In two sentences, explain why vedanānupassanā sits **after** kāyānupassanā in the desk-sit.

Key points: Body sets the reliable base at ②; tone arises **from** contact; ordering prevents story and helps intercept C2.

2. Give one example of how cittānupassanā feeds into dhammānupassanā within 60 seconds.

Key points: After reading “agitated,” you select tranquility (passaddhi) and Right Effort=Abandon, reducing restlessness.

Scenario Case (1)

Case: During a desk-sit, a notification badge appears; you feel a tug and scattered mind. Map a **four-block pass** in <90 s and pick one micro-move per block.

Model outline:

- *Kāya*: feet-seat-hands; breath at nostrils (10 s).
- *Vedanā*: “unpleasant” → relax resist (10 s).
- *Citta*: choose tranquilize slider (joy→tranquility→concentration) (30–40 s).
- *Dhamma*: restlessness lit → antidote **passaddhi**, Effort=Abandon (widen field; return to line) (20–30 s).

Micro-Log (1) — 60–90 s template

“**Kāya**=posture/breath/contact; **Vedanā**=P/U/N (+fix); **Citta**=state label (slider used);
Dhamma=hindrance → antidote + effort; After-taste @5'=clean/muddy.”

Quick Quiz (5) — Multiple choice

1. Which block explicitly labels **tone**?

A *Kāyā* B **Vedanā** C *Citta* D *Dhamma* → **B**

2. Which slider belongs to **cittānupassanā**?

A Prevent/Abandon B **Arouse/Tranquilize** C Maintain/Develop → **B**

3. The most practical first panel in **dhammānupassanā** is:

A Five aggregates B **Five hindrances** C Four noble truths → **B**

4. *Kāyānupassanā* primarily observes:

A Concepts B **Form & tactile features** C Emotions → **B**

5. The lawful sequence around tone is:

A Feeling → Contact → Craving B **Contact** → **Feeling** → **Craving** C Contact → Craving → Feeling → **B**

Takeaway Box (1–3 bullets)

- Four blocks = *what to observe, now*: body → feeling → mind-state → dhammas.
- Keep it *impersonal and legal*: triad contact first, then tone; mind-state read; category panel for antidotes.
- Make it *repeatable*: 5–12-minute desk-sits you can run anywhere—small drills, big dividends.

Figures & Tables (this chapter)

- Plate V2.14 — Four Blocks on One Page (labels outside; A4 landscape, PNG @300 dpi, sRGB; one transparent overlay).
Purpose: one-glance desk-sit guide (Body → Feeling → Mind → Dhammas).

OverviewFour BlocksDesk-Sit DrillBlock PracticeAssessmentTablesTakeaways

Modern Hook: The "Desk-Sit" Drill

10-minute micro-retreat without leaving your chair. inbox dukkha dissolved in labeled now

The Modern Scenario

Hunched over your laptop, inbox avalanche mounting, the afternoon drag sets in: time for a "desk-sit" micro-retreat. This hook desk-anchors the blocks, observables map breath to rūpa-viññāṇa, tones to vedanā aggregates, states to mind-doors, hindrance to unwholesome cetasikas. Productivity reborn as paṭṭhāna pivot.

0:000:00

Total TimeBlock Time

Start Desk-Sit

Desk-Sit Flow Overview

Kā

2:00

Feet flat on floor, notice contact

Vedanā

3:00

Tone check: pleasant/unpleasant/neutral

Cittā

4:00

Mind-state label: scattered/focused/dull/bright

Dhammā

5:00

Hindrance panel: desire/ill-will/sloth/restlessness/doubt

Vol. 1 Dhamma Literacy Mapping

Observable → Dhamma Map:

Breath: Rūpa-viññāṇa (Vol. 1 cittā)

Tones: Vedanā aggregates

States: Mind-doors

Hindrances: Unwholesome cetasikas

Block → Khandha Connection:

Kāya: Rūpa-khandha bundling

Vedanā: Vedanā-khandha sourcing

Cittā: Viññāṇa-khandha flavors

Dhamma: Saṅkhāra-khandha bundles

Desk-Sit Success Tips

Keep It Impersonal:

"Functions, not owners" - observe processes, not self

Follow Legal Order:

Contact → Feeling → Craving (Present Effect 2 first)

Log Observations:

Brief notes help spot patterns and build toolkit

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Overview

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Plate V2.14: Four Blocks on One Page

Desk-sit flow Body → Feeling → Mind-state → Dhammas (hindrances/bojjhaṅgā)

Kāyānupassanā

2min

Body as Body

Label one tactile per exhale. Keep it body-door direct

Rūpa-khandhā Kāyāyatanaṃ Phoṭṭhabbadhātu

Vedanānupassanā

3min

Feeling as Feeling

Name P/U/N every 3 breaths. No storylines just tone.

Vedanā-khandhā Door-wise tones C2 handoff prevention

Cittānupassanā

4min

Mind as Mind

Read mind-state, pick arouse/tranquilizeslider for 60s

Consciousness types Wholesome/unwholesome roots Bojjhaṅgasliders

Dhammānupassanā

5min

Dhammas as Dhammas

Scan hindrance panel, pick antidote factor + effort move.

37 wings Indriya/bala/bojjhaṅga Choice architecture

Block Observables Reference

Kāyānupassanā

• Posture check feet seat, hands, spine

• Breath at nostrils cool in, warm out

Avoid: Watching thoughts about body instead of body itself

Cittānupassanā

• Contracted vs. expanded awareness

• Sluggish vs. bright alertness

Avoid: Confusing mind-state with mind-objects or content

Vedanānupassanā

• Pleasant tone warmth lightness expansion

• Unpleasant tone tension heaviness contraction

Avoid: Mixing feeling with emotion or mood narratives

Dhammānupassanā

• Five hindrances desire ill-will sloth-torpor restlessness doubt

• Seven awakening factors sati dhammavicaya viriya pīti passaddhi samādhi upekkhā

Avoid: Getting lost in theory instead of noting present categories

Quick Start Desk-Sit Sequence

1. Kāya (2min)

Posture + breath at nostrils

2. Vedanā (3min)

P/U/N tone every 3 breaths

3. Citta (4min)

Mind-state + arouse/tranquilize

4. Dhamma (5min)

Hindrances scan + antidote

Total: 14 minutes • Minimum: 5 minutes • Maximum: 12 minutes

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What You'll Learn

Build repeatable 5-12 minutedrillsfor the four satipaṭṭhāna blocksas modularanchors for insightpractice

Core Understanding

Satipaṭṭhāna is not a single techniquebut four trainable observation blocks. Each block names what to watch, how to label it, and where it sits in our Abhidhamma maps. This chapter gives you repeatable 5–12-minutedrillsyou can run at a desk, in a meeting or on a walk

Four Satipaṭṭhāna Blocks

Kāyānupassanā

Body as Body

2-5 min

Posture, breath, contactpoints, heat/pressure/motion
Rūpa-khandha, Kāyāyatana, Phoṭṭhabbadhātu

Vedanānupassanā

Feeling as Feeling

2-7 min

Pleasant/unpleasant/neutral tone only
Vedanā-khandha, Door-wise tones, C2 handoff/prevention

Cittānupassanā

Mind as Mind

2-8 min

Contracted/expanded, sluggish/bright, distracted/collected
Consciousness types, Wholesome/unwholesome roots, Energize vs. tranquilize

Dhammānupassanā

Dhammas as Dhammas

3-12 min

Five hindrances, seven awakening factors
37 wings, Indriya/bala/bojjhaṅga, Choice architecture

Key Principles

Impersonal Language

"Functions, not owners" - observe processes, not self

Legal Timing

Present Effect(2) first- contact→ feeling→ craving

Precise Targets

Not vague awareness - specific observables per block

Modular Practice

Chain blocks into flows, log patterns, build toolkit

Block Observables

Kāya: Tangible contacts, breath, movement, posture shifts	Vedanā: Tonal residues (P/U/N) without narrative	Citta: Viññāṇa flavors, mind-state qualities	Dhamma: Saṅkhāra bundles, hindrance/factor categories
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Desk-Sit Integration

Transform afternoon slumps into micro-retreats. 10-minutedesk-sits without leaving your chair. Each block maps to Vol. 1 dhamma literacy reinforcing enumeration with analytical depth

Breath → Rūpa-viññāṇa	Tones → Vedanā aggregates	States → Mind-doors	Hindrances → Unwholesome cetasikas
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What to Observe

Precise targets per block, not vague awareness

How to Label

Impersonal, functional language

Where It Maps

Khandha/āyatana/dhātu connections

Practice Aim

Make it repeatable. 5–12-minutedesk-sits you can run anywhere—small drills, big dividends. Transforms satipaṭṭhāna from ritual to rhythmic toolkit, steadying the noble path amid modern scatter.

Practice Section: Guided Drills (5-12 mins)

Classroom protocol and solo "Four-Block" desk sets with timing options

A) Classroom Protocol

6-8 minutes total

- Kāya 90-second scan

90s
- Vedanā 90-second tone call

90s
- Citta 2-minute read

120s
- Dhamma 2-3' panel

150s

Start Classroom Protocol

B) Solo "Four-Block" Desk Set

Pick duration

5-minute desk set

8-minute desk set

12-minute desk set

Block Sequence:

- 0-2 min: Kāya

Posture + breathe at one spot; label one tactile per exhale
- 2-4 min: Vedanā

Tone on each exhale (P/U/N). If N, brighten; if P, soften; grasp; if U, soften; push
- 4-6 min: Citta

Choose arouse/tranquilizes/ider for 60-120s; record one adjective (e.g., "steadier")
- 6-8 (or 10-12) min: Dhamma

Scan five hindrances; pick antidote factor + one Effort/lever; write exact micro-action for next 60s

Practice Guidelines

Classroom Tips:

- Follow teacher's cadence exactly
- Keep labels short and door-first
- No adjectives in vedanā - just P/U/N
- Log one sentence for dhamma panel

Solo Tips:

- Adjust duration based on available time
- One tactile per exhale in kāya
- Apply one-breath fixes in vedanā
- Write exact micro-action in dhamma

Practice Section: Guided Drills (5-12 mins)

Classroom protocol and solo "Four-Block" desk sets with timing options

Kāya 90-second scan (0:03)

Teacher cadence: "Posture—Breath—Contact—Heat/Pressure/Motion" Labels are short, door-first (body-door).

- 1 Posture check What contacts do you notice?
- 2 Breath Cool in, warm out at nostrils?
- 3 Contact points Pressure, temperature?
- 4 Heat/Pressure/Motion One tactile per exhale

Your response:

Brief observation or note ...

Reset Practice

Practice Guidelines

Classroom Tips:

- Follow teacher's cadence exactly
- Keep labels short and door-first
- No adjectives in vedanā - just P/U/N
- Log one sentence for dhamma panel

Solo Tips:

- Adjust duration based on available time
- One tactile per exhale in kāya
- Apply one-breath fixes in vedanā
- Write exact micro-action in dhamma

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Table T V2.19: Block → Observable → Common Errors

Debugging guide: what's actually observed vs. typical mislabels with fixes

Block	What's Actually Observed	Typical Mislabels	One-Line Fix	Vol 1 Map (khandha/āyatana/dhātu)
Kāyānupassanā	Posture, breath, movement, contact points, heat/pressure/motion	Watching thoughts about body instead of body itself	"Label one tactile per exhale - body-door direct"	Rūpa-khandha / Kāyāyatana / Photṭhabba dhātu
Vedanānupassanā	Pleasant/unpleasant/neutral tone only (five types)	Mixing feeling with motion or mood narratives	"P/U/N every 3 breaths - no storyline"	Vedanā-khandha / Door-wise tones / C2 handoff prevention
Cittānupassanā	Contracted/expanded, sluggish/bright, distracted/collected	Confusing mind-state with mind-object or content	"Read state of knowing not what is known"	Consciousness types / Wholesome/unwholesome roots / Bojjhaṅga sliders
Dhammānupassanā	Five hindrances, seven awakening factors, effort categories	Getting lost in theory instead of noting present categories	"Scan hindrance panel, pick antidote + effort move"	37 wings / Indriya/bala/bojjhaṅga / Choice architecture

Use: Debugging practice errors. E.g., "Vedanā ≠ mood," "Kāya ≠ story about the body." Keep observations impersonal and door-specific

Table T V2.20: Hindrance → Counter-Move

Instant routing inside the Dhamma block with 5-minute check-ins

Hindrance	Felt Signature	Immediate Counter-Factor	Right Effort Lever	10-60s Micro-Move	Check @ 5'
Sensual Desire	Pull toward pleasant objects, reaching, wanting	Sati (mindfulness)	Prevent	"Avert gaze, pre-block triggers (10-30s)"	Less pull @ 5min?
Ill-will	Push away unpleasant, aversion, anger	Mettā (loving-kindness)	Abandon	"Soften around resistance, widen field (30-60s)"	Softer stance @ 5min?
Sloth & Torpor	Dullness, heaviness, mental fog, lethargy	Dhammavicaya (investigation)	Develop	"Arouse sequence: investigate → energy → gladness (60s)"	More brightness @ 5min?
Restlessness & Anxiety	Scattered, agitated, can't settle, worry	Passaddhi (tranquility)	Abandon	"Tranquilize longer exhales, soften shoulders (40s)"	More settled @ 5min?
Doubt	Uncertainty "Is this working?", second-guessing	Saddhā (faith/confidence)	Develop	"Recall past success, trust the method (20s)"	More confidence @ 5min?

Use: Real-time hindrance management during dhammānupassanā. Scan panel → identify active hindrance → apply counter-factor + effort → check result

Desk-Sit Timing Options

5 min Desk-Sit

Kāya1 min

Vedanā1 min

Citta1.5 min

Dhamma1.5 min

8 min Desk-Sit

Kāya2 min

Vedanā2 min

Citta2 min

Dhamma2 min

12 min Desk-Sit

Kāya2 min

Vedanā3 min

Citta3 min

Dhamma4 min

Block Sequence Flow

Four-Block Desk-Sit Flow

BodyPosture + Breath

FeelingP/U/N Tone

MindState + Slider

DhammasHindrances

Legal Order: Contact → Feeling → Craving (Present Effect 2nd first)

Awakening Factor Sliders Reference

+ Arouse Slider (When Dull)

1 Sati: Notice dullness

2 Dhammavicaya: Investigate cause

3 Viriya: Energize posture

4 Pīti: Allow brightness

Tranquilize Slider (When Agitated)

1 Pīti: Notice agitation

2 Passaddhi: Calm body-mind

3 Samādhi: Gather attention

4 Upekkhā: Even balance

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Chapter 10 Takeaway Box

Essential insights for Satipaṭṭhāna blocks and behavioral drills

Four blocks = what to observe, now

Body → feeling → mind-state → dhammas with precise targets

Not vague awareness - specific observables per block

Keep it impersonal and legal

Triad contact first then tone; mind-state read; category panel for antidotes

Functions, not owners; contact → feeling → craving order

Make it repeatable

5-12 minute desk-sits you can run anywhere—small drills big dividends

Modular practice toolkit for modern scatter

Four Blocks Quick Reference

Kāyānupassanā

Body as Body

Observes: Posture, breath, contact points, heat/pressure/motion

Maps: Rūpa-khandha; Kāyāyatana; Photṭhabbādhātu

Fix: Label tone tactile per exhale - body-door direct

Vedanānupassanā

Feeling as Feeling

Observes: Pleasant/unpleasant/neutral tone only

Maps: Vedanā-khandha; Door-wise tones; C2 handoff/prevention

Fix: P/U/N every 3 breaths - no storylines

Cittānupassanā

Mind as Mind

Observes: Contracted/expanded, sluggish/bright, distracted/collected

Maps: Consciousness types; Wholesome/unwholesome roots; Bojjhaṅga sliders

Fix: Read state of knowing, not what is known

Dhammānupassanā

Dhammas as Dhammas

Observes: Five hindrances, seven awakening factors

Maps: 37 wings; Indriya-bāla/bojjhaṅga; Choice architecture

Fix: Scan hindrance panel; pick antidote + effort/move

Remember: Each block has precise targets, not vague awareness. Keep language impersonal ("functions not owners") and follow legal timing (contact → feeling → craving).

Desk-Sit Applications

Afternoon laptop slump

Sequence: Kāya: posture check → Vedanā: neutral tone → Citta: dull state → Dhamma: sloth/torpor

Intervention: Arouse slider; investigate → energy → brightness

Outcome: Productivity reborn as paṭṭhāna pivot

Pre-meeting anxiety

Sequence: Kāya: tense shoulders → Vedanā: unpleasant → Citta: scattered → Dhamma: restlessness

Intervention: Tranquilize slider; tranquility → concentration → equanimity

Outcome: Poised presence for the meeting

Email overwhelm

Sequence: Kāya: shallow breath → Vedanā: pleasant (avoidance) → Citta: distracted → Dhamma: sensual desire

Intervention: Prevent effort; close email tab; return to task

Outcome: Focused work session without distraction

Practice Duration Options

5 minutes

Kāya (1') → Vedanā (1') → Citta (1.5') → Dhamma (1.5')

Quick reset between tasks

8 minutes

Kāya (2') → Vedanā (2') → Citta (2') → Dhamma (2')

Standard desk-sit practice

12 minutes

Kāya (2') → Vedanā (3') → Citta (3') → Dhamma (4')

Deep practice session

Vol. 1 Dhamma Literacy Mapping

Kāya → Rūpa-vinnāṇa (Vol. 1 citta)

Breath observables map to consciousness types

Citta → Mind-doors

States map to āyatana awareness

Vedanā → Vedanā aggregates

Tones map to khandha sourcing

Dhamma → Unwholesome cetasikas

Hindrances map to saṅkhārā bundles

Integration: Each block reinforces Vol. 1 enumeration with analytical depth. Observables map to khandha bundling, āyatana doors, dhātū elements and cetasika categories.

Legal Order & Timing

Present Effect (2) First

1 → 2 → 3

Contact → Feeling → Craving

Observation becomes reliable, not mystical, when following this lawful sequence.

Daily Practice Template

Morning Intention:

• Desk-sit duration _____ minutes

• Focus block _____

Micro-Log (60-90s):

Kāya = posture/breath/contact

Vedanā = P/U/N (+ fix)

Citta = state/label (slider used)

Dhamma = hindrance → antidote + effort

Aftertaste @ 5' = clean/muddy

Evening Review:

• Most reliable block _____

• Pattern noticed _____

• Tomorrow's adjustment _____

Series Arc Connection

With satipaṭṭhāna blocks as repeatable behavioral drills, you now have modular anchors for insight practice. These four foundation transforms from ritual to rhythmic toolkit, steadying the noble path amid modern scatter through precise observation and impersonal language.

Behavioral Drills

Modular Practice

Desk-Sit Integration

Vol. 1 Mapping

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• **Table T V2.19 — Block → Observable → Common Errors.**

Columns: *Block* | *What’s actually observed* | *Typical mislabels* | *One-line fix* | *Vol. 1 map*
(*khandha/āyatana/dhātu*).

Use: debugging: e.g., “*Vedanā ≠ mood*,” “*Kāya ≠ story about the body*.”

<i>Block</i>	<i>What’s actually observed</i>	<i>Typical mislabels</i>	<i>One-line fix</i>	<i>Vol. 1 map</i> (<i>khandha</i> / <i>āyatana</i> / <i>dhātu</i>)
<i>Door read</i> (<i>dvāra</i>)	<i>A specific door is live (eye, ear, nose, tongue, body, mind).</i>	<i>“All doors at once.”</i>	<i>“Which one door is live now?”</i>	Not a <i>khandha</i> ; āyatana = internal base; dhātu = matching base element.
<i>Contact</i> (<i>phassa</i>)	<i>Meeting of base + object + matching consciousness.</i>	<i>“Contact = emotion.”</i>	<i>“Contact is a meet, not a mood.”</i>	<i>Khandha</i> : with <i>viññāṇa</i> , <i>saññā</i> , <i>vedanā</i> present; āyatana triad ; dhātu triad .
<i>Feeling</i> (<i>vedanā</i>)	<i>Pleasant / unpleasant / neutral tone after contact.</i>	<i>“Feeling = craving.”</i>	<i>“Adjectives are tone; verbs are craving.”</i>	<i>Khandha</i> : <i>vedanā</i> ; āyatana : same triad; dhātu : same triad → tone.
<i>Perception</i> (<i>saññā</i>)	<i>Simple recognition (“Slack ping”).</i>	<i>“Perception = story.”</i>	<i>“Just recognizing, not narrating.”</i>	<i>Khandha</i> : <i>saññā</i> ; rides the triad; dhātu unaffected.
<i>Volition</i> (<i>cetanā in saṅkhārā</i>)	<i>The “doer” push that organizes action.</i>	<i>“Intention = wholesome zeal (<i>chanda</i>)” or “= craving.”</i>	<i>“Find the push; check if it serves the task or the hit.”</i>	<i>Khandha</i> : <i>saṅkhārā</i> ; āyatana : whichever triad is

				<i>active;</i> <i>dhātu</i> : <i>same.</i>
Consciousness (<i>viññāṇa</i>)	<i>Specific knowing at that door</i> <i>(ear-consciousness, etc.).</i>	“Consciousness = controller/self.”	“Just knowing ; no owner needed.”	<i>Khandha:</i> <i>viññāṇa;</i> <i>āyatana</i> : <i>triad’s</i> <i>‘knowing’;</i> <i>dhātu</i> : <i>the</i> <i>consciousness element.</i>
Body (<i>kāya</i>)	<i>Tangibles:</i> <i>hardness/temperature/motion.</i>	“ <i>Kāya</i> = story about the body,” “wetness is a touch-object.”	“Only hard/hot/moving count at body-door (no ‘wetness’).”	<i>Khandha:</i> <i>rūpa;</i> <i>āyatana</i> : <i>body /</i> <i>tangible;</i> <i>dhātu</i> : <i>body-base +</i> <i>tangible +</i> <i>body-consciousness.</i>
Thought (<i>mind-door</i>)	<i>Concept, memory, plan as</i> <i>object.</i>	“Eye contacts thoughts,” “mind-door only present.”	“Eyes see forms; mind knows thoughts (past/future too).”	<i>Khandha:</i> <i>not rūpa;</i> <i>āyatana</i> : <i>mind /</i> <i>mental</i> <i>object;</i> <i>dhātu</i> : <i>mind-base +</i> <i>dhamma +</i> <i>mind-consciousness.</i>
Neutral tone	<i>Neither pleasant nor</i> <i>unpleasant, still a feeling.</i>	“Neutral = no contact.”	“Neutral ≠ none; it’s neither–nor .”	<i>Khandha:</i> <i>vedanā</i> <i>(upekkhā);</i> <i>same</i> <i>triad/element</i> <i>set.</i>
Craving (<i>taṇhā</i>)	<i>Lean after tone</i> <i>(get/avoid/prolong).</i>	“Already present at contact.”	“Tone first... then thirst (or not).”	<i>Not a</i> <i>khandha;</i> <i>wheel</i> :

				present-caus e (8).
Nibbāna as object	(Advanced) Supramundane path/fruit take Nibbāna at mind-door.	“Any door can know Nibbāna.”	“Only the mind-door can know Nibbāna.”	Āyatana: mind / dhamma; dhātu: mind + mental-objec t + mind-consci ousness.
Story (papañca)	Proliferation after thought/feeling.	“Perception caused contact,” “Feeling is my identity.”	“Rewind to triad → tone ; drop the ‘I’.”	Lenses: step back to khandha labeling and triad elements.

Table T V2.20 — Hindrance → Counter-Move.

Columns: Hindrance | Felt signature | Immediate counter-factor | Right Effort lever | 10–60 s micro-move | Check @5'.

Use: instant routing inside the Dhamma block.

Use: instant routing inside the Dhamma block (10–60 s micro-moves, then re-check at 5').

Hindrance (nīvaraṇa)	Felt signature	Immediate counter-factor (bojjhaṅga)	Right Effort lever (P/A/D/M)	10–60 s micro-move	Check @ 5'
Kāmacchanda (sense desire)	Sweet pull toward sights/sounds; narrowing, “one more.”	Upekkhā to cool; Samādhi to steady; Sati to guard.	Prevent (mute/turn screen) or Abandon (name–wid en–release) .	Label “pleasant... wanting”; one long exhale; put phone face-down; re-anchor on cursor/breath.	Urge amplitude ≤50%; task resumed; no auto-scroll relapses.
Byāpāda (ill-will)	Heat, tight jaw, harsh inner speech.	Passaddhi (tranquility); Pīti (gladden) if flat; Sati .	Abandon (let go of aversive thought).	Relax jaw/shoulders; 3 slow breaths; add one goodwill	Tone softens; language de-sharpens ; actionable

				line (“may they be well”).	next step chosen.
Thīna-middha (sloth & torpor)	Heavy, foggy, drooping posture.	Dhammavicaya (investigate); Viriya (energy); Pīti (gladden).	Develop (wholesom e energy).	Stand up; brisk 45-s walking note; ask “Which door? What tone?” once per step.	Posture upright; eyes bright; stable noting cadence restored.
Uddhacca-ku kkucca (restlessness & worry)	Buzzing, scattered tabs; replay/preview loops.	Samādhī (collect); Passaddhi (soothe); Upekkhā (even-mind).	Abandon (release ruminations) then Maintain calm.	60-s single-anchor: breath at nostrils; soften gaze; widen field 10%.	Fewer jumps (<2/min); breath smooth; task hold recovers.
Vicikicchā (skeptical doubt)	Circling “Is this working?” paralysis.	Saddhā (confidence) paired with Paññā (see the hinge).	Develop (confidence cues) then Maintain.	One-line recollection of purpose; chant one contact formula; do one triad→tone read.	Can state method in 1 sentence; completes 3 uninterrupte d triad reads.

Coach pattern: Identify the hindrance by **felt signature**, route to its **counter-factor**, choose the **right effort** (P/A/D/M), run the **micro-move**, and re-check at 5 minutes. This keeps training anchored at the live hinge—contact → feeling—so *taṇhā* fails to launch.

Answer Keys

- **T/F, Fill-in, Matching, Quick Quiz:** keys printed inline.
- **Label-the-Diagram, Short Answer, Scenario, Micro-Log:** model points/rubrics provided above; accept any answer that keeps the lawful order and picks a plausible antidote/slider with a concrete micro-move.

Ch. 11 — Dependent Arising (Paṭicca-samuppāda) in Vibhaṅga Style (Preview)

Brief. Introduce DO not as a mythic chain but as lawful condition-flow, emphasizing present-effect links (3–7) already mastered here. Reserve cessation techniques for later volumes; keep focus on recognition and correct placement.

Modern hook. One episode trace (3→7 only): door→contact→feeling; defer C2 (taṇhā) analysis to the Anuloma/Paṭiloma volumes.

Figures. Plate V2.15 Clean 3–7 Rim Plate (② only); Plate V2.16 Where Misreading Begins (C2 preview banner, no overlay stack).

Tables. T V2.21 Link 3–7 Drill Scripts; T V2.22 Present-Effect Cross-Refs (nidāna × khandha × vaṭṭa).

What You'll Learn

Culminating the volume's analytical ascent from singular lenses to satipaṭṭhāna's establishments, this preview chapter introduces paṭiccasamuppāda (dependent arising) not as a mythic, linear chain shrouded in esoteric dread but as a luminous lawful condition-flow—a dynamic cascade where each link conditions the next in impersonal regularity, echoing the Vibhaṅga's exhaustive breakdowns to reveal the Buddha's map of conditioned genesis. With emphasis on the present-effect links (3–7)—viññāṇa (consciousness), nāmarūpa (name-and-form), saḷāyatana (six sense bases), phassa (contact), and vedanā (feeling)—already mastered in these pages as Band ②'s synchronous bloom, you'll hone recognition: spotting their sequential handoffs in a lived moment (e.g., door-sparked viññāṇa unfolding into nāmarūpa's mental-material matrix, birthing āyatana for phassa's meet, tinting vedanā's tone). Practice correct placement via lens-flips: khandha as the links' aggregate substance (vedanā as feeling-heap), āyatana as their base-triggers (phassa at the doors), dhātu as elemental triads (viññāṇa completing the know). Defer cessation techniques—reversing the flow through insight into emptiness—for later volumes, keeping the focus razor-sharp on discernment: naming the nidānas mid-arising, without proliferation into full-wheel vaṭṭa (cycles) yet. Through scripted traces and cross-refs, this preview plants the seed for deeper dives, transforming dependent arising from daunting doctrine to diagnostic elegance—every condition a doorway to disenchantment.

Modern Hook: One Episode Trace (3→7 Only)

Flash to your commute: a podcast snippet catches your ear—door (saḷāyatana, link 5) opens as ear-base meets sound, phassa (link 6) seals the threefold meeting with ear-consciousness (viññāṇa, link 3 arising conditionally), nāmarūpa (link 4) scaffolds the mental echo and neural hum, birthing vedanā (link 7) as a neutral-to-curious tone. Trace it clean: no mythic loop, just lawful flow from door to contact to feeling—present-effect Band ② pulsing. Defer the C2 pivot (taṇhā, craving at link 8) for Anuloma/Paṭiloma volumes; here, recognize the handoff sans the pull, noting "Viññāṇa sparks, nāmarūpa frames, āyatana gate, phassa meets, vedanā tints—conditioned, not me." This hook turns traffic TED-talks into nidāna notebooks: next audio hook, trace 3→7, place it precisely, and pause the proliferation—arising as ally, not adversary.

Orientation (why this matters; 3–6 lines)

Paṭicca-samuppāda is not a mythic chain—it’s a **lawful flow of conditions**. In this volume we stay with the **present-effect rim (links 3–7)** you already know how to observe: **consciousness** → **name-&-form** → **six bases** → **contact** → **feeling**. You’ll practice tracing one live episode through 3→7 (and then stop), so recognition and **correct placement** become second nature. Cessation strategies and reverse-order analysis are reserved for later volumes.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.15 — “Clean 3–7 Rim Plate (② only).”

Caption: “Trace one lived second along 3→7; halt before C2 (craving).”

Plate V2.16 — “Where Misreading Begins (C2 preview banner).”

Caption: “Common illegal jump: *phassa* → *taṇhā* (skip *vedanā*). Mark and prevent.”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Definition (working):** *Paṭicca-samuppāda* = “with-this-as-condition, this becomes.” We treat it as **condition-classes**, not owners.
- **Scope (preview):** Present-effect band (②):
(3) *Viññāṇa* → (4) *Nāma-rūpa* → (5) *Saḷāyatana* → (6) *Phassa* → (7) *Vedanā*.
You already trained (6) and (7) in Chs. 6–7 and door literacy in Ch. 4.
- **Link gloss (micro):**
 - **3 *Viññāṇa*:** a moment of knowing (eye-, ear-, ... mind-consciousness) arises with its object; think “valid knowing-type,” not “me knowing.”
 - **4 *Nāma-rūpa*:** the mental factors (*vedanā*, *saññā*, *cetanā*, *phassa*, *manasikāra*) with material support as one functional complex.
 - **5 *Saḷāyatana*:** the six internal bases active “as doors.”
 - **6 *Phassa*:** door + object + matching consciousness meet (the triad).
 - **7 *Vedanā*:** tone arises conditionally—pleasant / unpleasant / neutral (five Primary References Teaching Text Book).

- **Legal order reminder: phassa → vedanā → (C2) taṇhā.** In this chapter we **stop at vedanā** and do **no C2 analysis** (that belongs to the Anuloma/Paṭiloma volumes).
- **Lens-switch integration:**
 - *Dhātu* tells you what met what + which knowing at (6).
 - *Āyatana* shows which **door** was in play at (5).
 - *Khandha* shows the unit structure evident across 3–7 (e.g., vedanā-khandha at 7).
You will flip lenses to confirm placement in under 5 seconds.

Modern hook — One episode trace (3→7 only).

A mail preview flashes:

- (3) **mind-/eye-consciousness** present,
- (4) **name-&-form** support functioning,
- (5) **eye-base** open to form,
- (6) **contact:** eye + visible-form + eye-consciousness,
- (7) **feeling:** a quick neutral → pleasant.
Stop here. Note tone; no craving analysis yet.

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom (6–8 min)

1. **3→7 Call-and-Point (2'):** Teacher narrates a 1-second clip; class points to the right wedge on Plate V2.15 and names only that link.
2. **Lens-Flip Triad (2'):** For the same clip, restate link-5 as **door**, link-6 as **dhātu triad**, link-7 as **tone**.
3. **Illegal-Skip Police (1–2'):** Instructor shows “phassa → taṇhā”; students correct to “phassa → vedanā (stop).”

4. **Boundary Drill (1–2')**: In pairs, ask: “Where does my analysis end today?” Answer: “**7** (feeling).”

B. Solo (5–8 min)

- **One-Trace Log (3×60–90 s)**: Capture three real micro-events today. For each: write 3→7 in a single line; circle the **first confirmed link**.
- **Stop-Sign Card (2')**: Sticky note by your screen: “**3–7 only** (no C2)” + the lawful arrow “phassa → vedanā.”
- **Link-Check (1–3')**: If unsure, run the lens flip: āyatana (5) → dhātu (6) → tone (7).

Assessment Pack

(Counts fixed; answer keys immediately follow.)

True/False (10)

1. In this chapter we analyze up to link 8 (craving). — **F**
2. Link 6 (phassa) is a triad of door, object, and matching consciousness. — **T**
3. Link 7 (vedanā) is the felt tone conditioned by contact. — **T**
4. Link 5 (saḷāyatana) names the six bases acting as doors. — **T**
5. It is acceptable to jump from phassa straight to taṇhā if you can “feel it.” — **F**
6. The dhātu lens is useful at link 6. — **T**
7. The khandha lens is irrelevant to DO. — **F**
8. In practice we keep language impersonal (“functions, not owners”). — **T**
9. Link 3 (viññāṇa) means a permanent subject who knows. — **F**
10. This preview emphasizes recognition and placement, not cessation techniques. — **T**

T/F Key: F, T, T, T, F, T, F, T, F, T.

Fill-in-the-Blanks (10)

Word bank: *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *door*, *object*, *consciousness*, *tone*, *stop*

1. Present-effect rim (②) trained here is links 3→____. → **7**
2. Link 3 is _____. → **viññāṇa**
3. Link 4 is -. → **nāma-rūpa**
4. Link 5 is _____. → **saḷāyatana**
5. Link 6 is _____. → **phassa**
6. Link 7 is _____. → **vedanā**
7. Contact is a triad: _____ + _____ + matching _____. → **door; object; consciousness**
8. Feeling is the immediate _____ that follows contact. → **tone**
9. Our analysis instruction today: trace to link 7 and _____. → **stop**
10. The illegal skip is drawing *phassa* → _____ (without *vedanā*). → **taṇhā** (for awareness only; not analyzed here)

Fill-in Key: as above.

Matching (10)

Left → Right

- A. 3 Viññāṇa → 1) Knowing-type present (eye/ear/.../mind)
- B. 4 Nāma-rūpa → 2) Mental factors with material support
- C. 5 Saḷāyatana → 3) Six active doors
- D. 6 Phassa → 4) Door+object+matching consciousness meet
- E. 7 Vedanā → 5) Pleasant / unpleasant / neutral tone
- F. Dhātu flip → 6) “What met what + which knowing”
- G. Āyatana flip → 7) “Which door was in play?”
- H. Khandha flip → 8) “Which aggregate shows here?”

- I. 3→7 rule → 9) Present-effect rim only (②)
- J. Illegal jump → 10) Phassa → taṇhā (skip feeling)

Matching Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

Using **Plate V2.15 (blank 3–7 rim)**, annotate a single micro-event (e.g., notification flash):

- Put a dot on (5) for the active door; write the (6) triad; write the (7) tone.
 - On **Plate V2.16**, place a red “X” over the phassa → taṇhā arrow to mark the forbidden skip.
- Key:** Correct door identification, valid triad, lawful phassa → vedanā sequence, and a clear halt at

Table T V2.20 — Hindrance → Counter-Move (instant routing)

<i>Hindrance (nīvaraṇa)</i>	<i>Felt signature</i>	<i>Immediate counter-factor</i>	<i>Right Effort lever (P/A/D/M)</i>	<i>10–60 s micro-move</i>	<i>Check @5'</i>
Kāmacchanda (sense desire)	Sweet pull, narrowing, “one more.”	Sati (guard) + Samādhī (steady) + Upekkhā (cool).	Prevent (mute/turn away) or Abandon (name–widen–release).	Label “pleasant... wanting,” one long exhale; phone face-down; re-anchor on breath/cursor.	Urge ≤50%; no auto-scroll in last 3 min; task resumed.
Byāpāda (ill-will)	Heat, jaw tight, harsh inner talk.	Passaddhi (tranquilize) + Sati ; add Pīti if flat.	Abandon.	Relax shoulders/jaw; 3 slow breaths; one line of goodwill (“may they be well”).	Tone softened; language de-sharpened; one constructive next step chosen.
Thīna-middha (sloth/torpor)	Heavy, foggy, drooping posture.	Dhammavicaya (investigate) + Viriya (energize) + Pīti (brighten).	Develop.	Stand; brisk walking note 45 s: “door→contact→feeling” each step.	Upright posture; eyes bright; steady noting cadence restored.

Uddhacca-kukkucca (restlessness/worry)	Buzzing, scattered tabs, replay/preview loops.	Samādhi (collect) + Passaddhi (soothe) + Upekkhā (even).	Abandon → Maintain calm.	60 s single anchor (nostrils/cursor); soften gaze; widen field 10%.	<2 attention jumps/min; breath smooth; stable hold on task.
Vicikicchā (skeptical doubt)	Circling “Is this working?” paralysis.	Saddhā (confidence) + Paññā (see the hinge) + Sati .	Develop → Maintain .	One-line purpose recollection; chant one contact formula; do 3 quick triad→tone reads.	Can state method in 1 sentence; completes 3 clean triad reads; resumes plan.

Use: Name the hindrance by felt signature → route to counter-factor(s) → pick the right-effort lever (P/A/D/M) → run the micro-move → re-check at 5 minutes. This keeps training at the live hinge (contact → **vedanā**) so *taṇhā* fails to launch.

Short Answer (2)

- 1. In two sentences, explain why we halt at link 7 in this chapter.
Key points: This is a recognition-and-placement module; halting at 7 prevents premature storyline and keeps timing legal for later C2 work.
- 2. Describe one lens flip that helps confirm link-6 in under five seconds.
Key points: Dhātu flip: say “ear + sound + ear-consciousness ⇒ contact,” then label tone.

Scenario Case (1)

Case: During focused work, a teammate’s message preview pops up; your chest tightens slightly.

- (a) Trace **3→7 only** for this episode (one line).
- (b) Name the **first link you can confirm** with high confidence and how you confirmed it.
- (c) State precisely what you **do not analyze** in this chapter and why.
Model elements: (a) mind/eye-viññāṇa → nāma-rūpa support → eye-base → eye+form+eye-viññāṇa (contact) → tone=unpleasant; (b) confirm door/triad; (c) we do **not** analyze craving (C2) yet—reserved for later volumes.

Micro-Log (1) — 60–90s template

“Episode=; 3→7 trace=; First-confirmed link=_____ (lens used: āyatana/dhātu); Tone=; I stopped at 7? yes/no; After-taste @2'=clean/muddy; Note for future C2 work=.”

Quick Quiz (5) — Multiple choice

1. Which set lists **only** present-effect links?

A 1–3 B **3–7** C 8–12 → **B**

2. Which lens is fastest to verify link-6?

A **Dhātu** B Khandha C Noble Truths → **A**

3. The lawful successor of contact is:

A Perception B Craving C **Feeling** → **C**

4. In this chapter, analysis **ends** at:

A 5 B 6 C **7** → **C**

5. Which is a correct one-line trace?

A ear-base → craving → clinging

B **eye-base** → **eye+form+eye-consciousness** → **neutral**

C nāma-rūpa → birth → aging → **B**

Takeaway Box (1–3 bullets)

- Treat DO as **condition-flow**, not ownership.
- In this preview, master the **3→7 rim** and the lawful arrow **phassa** → **vedanā**—then **stop**.
- Use fast lens-flips (āyatana → dhātu → khandha) to confirm placement in under five seconds.

Figures & Tables (this chapter)

- **Plate V2.15 — Clean 3–7 Rim Plate (② only)** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay).

Purpose: Single-second tracing along 3→7 without C2 analysis.

- **Plate V2.16 — Where Misreading Begins (C2 preview banner, no overlay stack).**

Purpose: Make the illegal skip visible so learners halt cleanly at 7.

 Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

9:00 AM9:05 AM9:12 AM9:18 AM9:25 AM

 9:12 AM

Colleagues speaking with feedback

 Ear-Door 

Voice + audio feedback

Tone: Unpleasant

 Eye-Door 

Pixelated face on screen

Tone: Neutral

 Mind-Door 

Frustration concept

Tone: Domanassa

 Mind-Door 

Memory of clear audio

Tone: Somanassa

Show Door Literacy Analysis

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- Base change: Close eyes, use earbuds
- Object change: Mute notifications
- Knowing change: Widen attention span
- Illegal pairing: Redirect to correct door

 Next Call Challenge

During your next video call, pause every 5 minutes and quickly identify "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.



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Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM



9:18 AM

Noticing desk plant while listening



Nose-Door



Floral scent

Tone: Pleasant



Ear-Door



Colleague's explanation

Tone: Neutral



Eye-Door



Green leaves

Tone: Pleasant



Mind-Door



Trying to 'see' the scent

Tone: Confusion

⚠️ Illegal pairing

Show Door Literacy Analysis

Real-Time Practice

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- Check: Is this object legal for this door?
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9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM



9:25 AM

Deep meditation moment during break



Mind-Door



Nibbāna glimpse

Tone: Upekkhā (equanimity)



Body-Door



Breath sensation

Tone: Neutral



Eye-Door



Trying to 'see' peace

Tone: Confusion

⚠️ Illegal pairing

Show Door Literacy Analysis

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- Base change: Close eyes, use earbuds
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Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigueinto āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM

📺

9:00 AM

Joining the Zoom call

👁️

Eye-Door

✓

Screen faces flickering

Tone: Neutral

👂

Ear-Door

✓

Connection sound + background noise

Tone: Neutral

🧠

Mind-Door

✓

Worry: 'Am I muted?'

Tone: Domanassa (unpleasant)

Show Door Literacy Analysis

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
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Intervention Strategies

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What You'll Learn

Master the twelve āyatanas (sense bases) as vigilant doors through which experience enters.

Six Internal Bases

👁️

Cakkhāyatana (Eye)

👂

Sotāyatana (Ear)

👃

Ghāṇāyatana (Nose)

👅

Jivhāyatana (Tongue)

👐

Kāyāyatana (Body)

🧠

Manāyatana (Mind)

Six External Objects

Rūpāyatana (Visible Forms)

Saddāyatana (Sounds)

Gandhāyatana (Odors)

Rasāyatana (Flavors)

Phoṭṭhabbāyatana (Tangible)

Dhammāyatana (Mental Objects)

Key Learning Objective

Build real-time "door literacy" - the ability to name which door is active in any moment and predict what kinds of objects are legal for each door. Only the mind-door can take nibbāna as an object during supramundane moments.

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🎯

Plate V2.6: Door → Object → Knowing (Triad Grid)

"Name the door before the story begins" Click each door to explore the complete triad

Hide Contact Triad Formula

Contact (Phassa) = Base + Object + Matching Consciousness

Contact → Feeling (Vedanā) → The live hinge for craving

👁️

Eye-Door

Cakkhāyatana

→ Visible Forms

Neutral

👂

Ear-Door

Sotāyatana

→ Sounds

Neutral

👃

Nose-Door

Ghāṇāyatana

→ Odors

Neutral

👅

Tongue-Door

Jivhāyatana

→ Flavors

Neutral

👐

Body-Door

Kāyāyatana

→ Tangibles

Pleasant/Unpleasant/Neutral

🧠

Mind-Door

Manāyatana

→ Mental Objects

Somanassa / Domanassa / Upekkhā

Practice Tip:

Throughout your day, pause and ask: "Which door just fired?" This builds real-time awareness and helps you catch contact before it becomes craving. The mind-door is special - it's the only door that can know Nibbāna during supramundane moments.

⚠️

Plate V2.7: Door → Object Legality Strip

Test your door literacy. Which door-object pairings are legal? Click scenarios to explore.

Show All Explanations

✅

Remembering yesterday's sunset colors

Door: Mind-Door

Object: Past visual concept

Legal

✅

Hearing a podcast through earbuds

Door: Ear-Door

Object: Present sounds

Legal

❌

Trying to 'see' the meaning of words

Door: Eye-Door

Object: Conceptual meaning

Illegal

⚠️

Feeling emotional pain in the chest

Door: Body-Door vs Mind-Door

Object: Physical sensation vs Emotional concept

Complex

✅

Smelling coffee while thinking about taste

Door: Nose-Door + Mind-Door

Object: Present odor + Taste memory

Legal

✅

Experiencing Nibbāna during meditation

Door: Mind-Door

Object: Supramundane dhamma

Legal

✅

Legal Pairings

• Five sense-doors → Present, matching material objects

• Mind-door → All mental objects (concepts, memories, Nibbāna)

• Mind-door → Past/future objects as concepts

• Mind-door → Consciousness and mental factors

❌

Illegal Pairings

• Eye-door trying to "see" concepts or meanings

• Ear-door accessing past/future sounds

• Any sense-door taking Nibbāna as object

• Cross-door confusion (nose "tasting", eye "hearing")

Door Literacy Practice

Real-time drill: For the next hour, every 10 minutes pause and ask: "Which door is active right now? Is this a legal pairing?" This builds the reflexive awareness that prevents craving from sneaking in through misidentified doors.

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Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM



9:05 AM

Sipping coffee during presentation



Eye-Door



Presentation slides

Tone: Neutral



Tongue-Door



Bitter coffee taste

Tone: Unpleasant



Body-Door



Mug warm in hands

Tone: Pleasant



Mind-Door



Planning response to question

Tone: Neutral

Show Door Literacy Analysis

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- Base change: Close eyes, use earbuds
- Object change: Mute notifications
- Knowing change: Widen attention span
- Illegal pairing: Redirect to correct door

Next Call Challenge

During your next video call, pause every 5 minutes and quickly identify "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.

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Classroom Practice (6-8 minutes)

Interactive drills to build door literacy through repetition and quick recall

Triad Chorus (2 min)

Teacher calls "Ear!" - Complete the response:

Ear-base + _____ + _____ → _____ → _____

Time your answer here

Show Answer

Door-Tone Callouts (2 min)

Instructor cues "Mind-door" - State the tone set:

Mind-door default tones: _____, _____, _____

Time your answer here

Show Answer

Object Legality (2 min)

Quick quiz: "Can the nose-door know yesterday's smell?"

Answer: _____ because _____

Time your answer here

Show Answer

Switch-a-Lever (2 min)

For a noisy open office, suggest interventions:

Base change: _____ | Object change: _____ | Knowing change: _____

Time your answer here

Show Answer

Solo Practice (5-8 minutes)

Personal exercises to deepen your door literacy through reflection and logging

Six-Door Log

Log 5 moments from your day. For each moment, identify Door → Object → Knowing → Feeling

Door (e.g. Eye)

Object (e.g. Screen)

Knowing (e.g. Seeing)

Feeling (e.g. Neutral)

Add Entry (0/5)

Mind-Door Special

Identify one "non-sense-door" object you noticed today (memory, concept, emotion).

Remember: Only mind-door can access past/future objects, concepts, emotions, and supramundane realities like Nibbāna. This makes it unique among the six doors.

Practice Integration Tips

During Practice

- Keep responses short and door-first
- Don't overthink- trust first instinct
- Focus on present-moment awareness
- Notice when doors fire simultaneously

After Practice

- Review patterns in your door usage
- Notice which doors you favor/ignore
- Practice interventions for overactive doors
- Integrate door-checking into daily routine

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Table T V2.7: Door → Legal Objects

Comprehensive mapping of each door's legal objects, timescope, and typical tones.

Door	Objects Allowed	Time Scope	Typical Tones	Example
Eye-Door	Visible forms (rūpa)	Present only	Neutral	Colors, shapes, light/dark, movement
Ear-Door	Sounds (sadda)	Present only	Neutral	Music, speech, noise, silence
Nose-Door	Odors (gandha)	Present only	Neutral	Floral, food, smoke, fresh air
Tongue-Door	Tastes (rasa)	Present only	Neutral	Sweet, sour, bitter, salty, umami
Body-Door	Tangibles (phoṭṭhabba)	Present only	Pleasant Unpleasant Neutral	Temperature, texture, pressure, pain
Mind-Door	Mental objects (dhammā)	Past/Present/Future	Somanassa Domanassa Upekkhā	Concepts, memories, emotions, Nibbāna

Special Note: Mind-Door

The mind-door is unique in its ability to access past/future objects as concepts, process all types of mental objects (consciousness, mental factors, concepts), and exclusively access supramundane realities like Nibbāna during path/fruit moments.

Table T V2.8: One Episode, Six Door-Reads

Practical example: A Slack notification analyzed through different door perspectives with skillful responses.

Scenario: Slack Notification During Focus Time

A popup appears showing "New comment from Sarah" while you're deep in concentrated work. Here's how different door-reads interpret this single episode.

Door Read	Triad Sentence	Tone	Likely Trap	Skillful Micro-Move
Eye-Door Read	Eye-base + popup form + eye-consciousness	Neutral	Treating visual as 'urgent'	Avert gaze, dismiss popup
Mind-Door Read	Mind-base + comment memory + mind-consciousness	Somanassa / Domanassa	Replaying conversation	Widen attention, label tone, schedule reply
Ear-Door Read	Ear-base + notification sound + ear-consciousness	Neutral	Sound = immediate action	Mute notifications, use silence
Body-Door Read	Body-base + tension + body-consciousness	Unpleasant	Tension = mental stress	Breathe, adjust posture
Mind-Door (Concept)	Mind-base + 'deadline' concept + mind-consciousness	Domanassa	Concept feels 'real'	Note 'thinking', return to present
Mind-Door (Memory)	Mind-base + past success + mind-consciousness	Somanassa	Comparing to past	Acknowledge focus on current task

Key Insight

The same external event (Slack notification) creates different experiences depending on which door-read you emphasize. Door literacy lets you choose the most skillful perspective and intervention.

Practice Application

Next time you're interrupted, pause and ask: "Which door is most active? What's the tone? What's my skillful micro-move?" This prevents automatic reactivity and builds mindful responsiveness.

Teacher Caution: Doors & What They Cannot Know

Common misconceptions and illegal door-object pairings to watch for in practice.

Common Illegal Pairings

Eye-door "seeing" meanings: Visual forms ≠ conceptual understanding

Ear-door accessing memories: Present sounds ≠ past audio experiences

Sense-doors knowing Nibbāna: Only mind-door can access supramundane

Cross-door confusion: Nose "tasting" or tongue "smelling"

Teaching Corrections

Redirect to correct door: "That's a mind-door object, not eye-door"

Emphasize present-moment: "Five sense-doors = present only"

Clarify mind-door scope: "Mind-door handles concepts, memories, Nibbāna"

Practice door-first language: "Name the door before the story"

Key Takeaways

Essential insights for building door literacy in daily life



1. Say the door first. Then map object and knowing. Keep phassa ⇒ vedanā crisp.

Door-first language prevents you from getting lost in content. Contact (phassa) and feeling (vedanā) are distinct links - catching contact early lets you shape the next moment skillfully.



Practice Application

Next conversation: 'Ear-door active on their tone, mind-door processing meaning.' Notice the gap between contact and feeling.



2. Five sense-doors know only present, matching material objects; the mind-door knows concepts, past/future objects, mental states, and Nibbāna.

This is the fundamental architecture of experience. Mind-door has unique access to supramundane realities, memories as concepts, and all mental phenomena.



Practice Application

When remembering yesterday: 'This is mind-door taking past visual experience as a mental concept - not eye-door seeing the past.'



3. Adjust base, object, or knowing to cool downstream craving.

You have three intervention points: change the physical base (close eyes), modify the object environment (mute phone), or shift the knowing quality (widen attention).



Practice Application

During overwhelm, ask: 'Can I adjust base (posture), object (environment), or knowing (attention width)?' Try one micro-adjustment.



Daily Practice Integration

Apply door literacy to common situations throughout your day.

Morning coffee routine

Door Work

Tongue-door (taste) + nose-door (aroma) + mind-door (planning day)



Insight

Three doors, three legal objects. Notice which door dominates your attention.

Reading news headlines

Door Work

Eye-door (text shapes) vs mind-door (meaning/concepts)



Insight

Don't confuse seeing letters with understanding meaning - different doors entirely.

Meditation sitting

Door Work

Body-door (breath sensations) + mind-door (thoughts/Nibbāna glimpses)



Insight

Only mind-door can access supramundane. Body feels breath; mind knows peace.

Video call fatigue

Door Work

Eye-door overload + ear-door strain + mind-door multitasking



Insight

Name each door's burden separately. Adjust one at a time for relief.



Series Arc Link

How this chapter connects to the broader learning journey.

Building Forward

Door literacy here powers Chapters 5–6 on phassa and vedanā (where we train the live hinge) and prepares for the dhātu lens (Ch. 7) that reframes each triad as impersonal elements.

This foundation is critical when we later dissect Dependent Origination and learn to "cut the chain" in motion.

Chapter 3

Khandha Grammar

Chapter 4

Door Literacy

Current

Chapters 5-6

Phassa & Vedanā

"Keep labeling the door before the drama."

This simple practice transforms every moment into an opportunity for wisdom and liberation.

● **Table T V2.21 — Link 3–7 Drill Scripts.**

Columns: Micro-event | 3→7 script (one line) | Lens flip used | First-confirmed link | Common misread | Correction cue. Use: 2–3 minute class sprints.

Micro-event	3→7 script (one line)	Lens flip used	First-confirmed link	Common misread	Correction cue
Red badge flashes on screen	“Eye + form → eye-consciousness = contact ... feeling (note tone).”	Dhātu → Āyatana (triad → base/object/knowning)	6→7 (phassa→vedanā)	Calling it “urgent me-issue.”	“Meet first, mood next; impersonal.”
Slack ping lands	“Ear + sound → ear-consciousness = contact ... feeling (pleasant).”	Āyatana → Khandha (triad → which aggregate is salient)	7 (vedanā)	Feeling = craving.	“Adjective s (pleasant) ≠ ‘wanting’.”
Phone vibrates in palm	“Body + tangible → body-consciousness = contact ... feeling (unpleasant/neutral).”	Dhātu lock (stay with triad)	6→7	Jumping straight to grabbing.	“Hands still one breath—name tone first.”
Coffee aroma drifts in	“Nose + odor → nose-consciousness = contact ... feeling (pleasant/neutral).”	Āyatana lock	6→7	Confabulated ‘taste’ at the nose.	“Nose ≠ tongue; door check.”
Sip of tea mid-meeting	“Tongue + taste → tongue-consciousness = contact ... feeling .”	Khandha focus (vedanā-khandha salient)	7	Spinning story (“I deserve a break”).	“Just tone; no storyline.”
Thought “maybe it’s urgent”	“Mind + concept → mind-consciousness = contact ... feeling (restless/pleasant).”	Mind-door flip (note time scope)	6→7	Treating thought as eye-door.	“Mind knows thoughts; eyes know forms.”

Cursor move ment notice d	“Body + tangible → body-consciousness = contact ... feeling (neutral).”	Dhātu → Khandha	6→7	‘Neutral = nothing happened. ,	“Neutral is still a feeling.”
New reel autopl ays	“Eye/ear + forms/sounds → matching consciousness = contact ... feeling .”	Triad sweep (eye↔ear)	6→7	Hiding taṇhā inside ‘interest’.	“Name C2 risk: ‘wanting to see more’.”

Use: Run 2–3-minute sprints. For each micro-event: (1) read the triad, (2) say the tone, (3) name the **first confirmed link** (6 or 7), (4) catch the **misread**, (5) apply the **cue**.

Table T V2.22 — Present-Effect Cross-Refs (nidāna × khandha × vaṭṭa).

Columns: Link (3–7) | Dominant aggregates in play | Door/element cue (āyatana/dhātu) | Wheel segment (kilesa/kamma/vipāka) | Coach phrase.

Use: tie Volume 1 literacy to live timing.

Link (3–7)	Dominant aggregates in play	Door/element cue (āyatana / dhātu)	Whee l segm ent (vaṭṭa)	Coach phrase
3. Viññāṇa (consciousnes s)	Viññāṇa-khandha (knowing), with co-arising vedanā/saññā/saṅkhāra as company	Identify which consciousness element (eye/ear/nose/tongue/body/mind) turned on; match base + object	Vipāk a (Pres ent-Ef fect)	“Just knowing at a door—not hing to own.”
4. Nāma-rūpa (name-&-form)	Nāma: vedanā, saññā, cetanā, phassa, manasikāra + rūpa supports	Notice mental functions assembling around the same triad; body sensations as rūpa partner	Vipāk a (Pres ent-Ef fect)	“Function s assemble —don’t personify the stack.”
5. Saḷāyatana (six bases)	Rūpa-khandha (bases) with matching modes of knowing	Call the door out loud; eye/ear... then object; then the matching consciousness	Vipāk a (Pres	“Experien ce begins at a door—na

			ent-Ef fect)	me it first.”
6. Phassa (contact)	Trio in play: viññāṇa + saññā + vedanā present with the meet	Dhātu triad: base-element + object-element → consciousness-element	Vipāk a (Pres ent-Ef fect)	“Meet, not mood.”
7. Vedanā (feeling)	Vedanā-khandha (pleasant / unpleasant / neutral) becomes prominent	Same live triad; read tone right after the meet	Vipāk a (Pres ent-Ef fect)	“Say the tone, then pause—g uard the C2 hand-off.”

Tie to Volume 1 literacy: Each row keeps learners fluent across lenses—*khandha* (what aggregate stands out), *āyatana/dhātu* (how to read the door & triad), and *vaṭṭa* (why links 3–7 are **present-effect/vipāka**). Coach the mantra: “**Door** → **contact** → **feeling (hold)**.”

Answer Keys

- **Objective items (T/F, Fill-in, Matching, Quick Quiz):** keys printed inline above.
- **Open-response (Label-the-Diagram, Short Answer, Scenario, Micro-Log):** use the model points as rubrics; full credit requires: accurate 3→7 placement, a valid lens flip, and a clear halt before C2.

Series Arc Link: This preview locks your placement skills on the present-effect rim. In the next volumes (*Anuloma/Paṭiloma*), you’ll extend forward to C2–C4 and learn **reverse-order** maneuvers for cessation. For now: recognize cleanly, place correctly, and end at 7.

Ch. 12 — Review & Readiness for Vol. 3 (*Dhātukathā*)

Brief. Consolidate lens-flip agility, door literacy, contact→feeling accuracy, and faculty/path behaviors. Prepare for the faster, triad-centric work of *Dhātukathā*.

Modern hook. “One-day lab”: re-label yesterday’s three sticky moments using each chapter’s tool.

Figures. Plate V2.17 Master Recap (*Khandha/Āyatana/Dhātu ribbon*); Plate V2.18 Readiness Checklist Plate.

Tables. T V2.23 Skills Matrix by Chapter; T V2.24 Error-to-Fix Index (teacher aid).

What You'll Learn

As the capstone to Vibhaṅga: Dissecting Reality, this review chapter consolidates your hard-won lens-flip agility—seamlessly rotating among khandha bundling, āyatana relationality, and dhātu impersonality—to sharpen dissection of any moment's flux. You'll reaffirm door literacy: naming active bases (e.g., mind-door on a doubt-dhamma) and validating legal objects, ensuring no āyatana mismatches muddle your reads. Hone contact-to-feeling accuracy: isolating phassa's neutral triad-meet before vedanā's tonal tint emerges, distinguishing both from taṇhā's later grasp, with Band ② precision placing them in the present-effect flow. Finally, embed faculty and path behaviors as reflexive habits: tuning saddhā with a trust-cue, deploying sammā-vāyāma's four efforts mid-temptation, or chaining satipaṭṭhāna blocks into a 10-minute desk-drill, all observable as micro-shifts in posture, breath, or note. These integrations prepare you for Dhātukathā's faster, triad-centric tempo in Volume 3: where dhātu dissections accelerate into exhaustive matrices of "what includes what" (e.g., which elements encompass consciousness types), demanding your Volume 2 fluency to track elemental inclusions/exclusions without losing the thread. Through self-audits, cross-chapter traces, and error-spotting exercises, you'll gauge readiness—not as perfection, but as confident flow—bridging analysis to the elemental interrogations ahead, where reality's building blocks yield to systematic scrutiny.

Modern Hook: The “One-Day Lab”

Yesterday's rearview: three sticky moments linger—a snapped reply in a text thread (irritation clump), a doom-scroll detour during lunch (tab-tempt pull), and a pre-bed worry loop (doubt's hum). Transform them into a "one-day lab": re-label each using chapter tools. For the snap: lens-flip the text-ping (khandha: vedanā spike in saññā-tag; āyatana: eye-door illegal on "threat"-dhamma; dhātu: mind-triad flux). Door literacy: mind-base active, not body—legal for emotional objects. Contact→feeling: phassa met the words neutral, vedanā tinted dukkha pre-taṇhā retort; cue right effort abandonment ("Drop the grip"). Faculty/path: low sati flagged—rebalance with sammā-sati block (tone-check to upekkhā). Repeat for scroll (prevention close-tab) and worry (cultivation metta-note). This hook labs your consolidation: log the relabels in a journal, spot agility gaps (e.g., "Triad too slow?"), and emerge lab-fresh for Dhātukathā's triad sprints—yesterday's sticks as tomorrow's stepping stones.

Orientation (why this matters; 3–6 lines)

*You've learned to read one lived second three ways—khandha, āyatana, dhātu—and to place **contact** → **feeling** without jumping to craving. This chapter ties those skills together into a single “one-day lab” so your analysis is fast, lawful, and transferable. We'll also align faculty (indriya) and awakening factors (bojjhaṅga) with visible micro-behaviors. The goal: **flip lenses in under five seconds**, label the active door, confirm the contact triad, name tone, and choose the right effort.*

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.17 — Master Recap Ribbon.

Caption: “Slide along one ribbon—*khandha* → *āyatana* → *dhātu*—to confirm door, triad, and tone in a single pass.”

Plate V2.18 — Readiness Checklist Plate.

Caption: “Tick boxes for: door literacy, contact triad accuracy, feeling-tone naming, faculty/path deployment.”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Lens agility.** Abhidhamma classifies aggregates, bases, and elements fully and in multiple schemes. Your “flip” confirms the same episode across frameworks without self-storying (Primary References Teaching Text Book).
- **Door literacy (*saḷāyatana*).** Know which internal base met which object; that’s link 5 in DO (trained in Ch. 4; canonically placed within Vibhaṅga’s scope).
- **Contact→Feeling accuracy.** Contact is **door + object + matching consciousness**; feeling (*vedanā*) is the conditioned tone that follows—pleasant, painful, or neutral (practice focus from Chs. 6–7; doctrinal sequence reiterated here). Seeing **phassa** → **vedanā** cleanly is the pivot for correct DO placement before any craving work (previewed in prior chapters).
- **Faculty & awakening-factor behaviors.** Faith, energy, mindfulness, concentration, wisdom, and the seven factors (mindfulness, investigation, energy, joy, tranquillity, concentration, equanimity) are trainable, observable skills—explicitly catalogued under Vibhaṅga topics that this volume mapped to micro-behaviors.
- **Abhidhamma mode.** Keep language **impersonal** and **function-first** (“door met object; tone arose”), aligning with the Abhidhamma’s literal method.

Modern hook — One-day lab. Pick three “sticky moments” from yesterday—e.g., a Slack ping, a social scroll, a tense reply. For each, run: door → triad → tone; then deploy one of the four Right Efforts as a **do-next**.

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom (6–8 min)

1. **Ribbon Run (2')**: Instructor flashes a 1-sec clip. Class calls: (a) which door, (b) the dhātu triad, (c) the vedanā tone.
2. **Snap-Switch (2')**: Teams flip khandha → āyatana → dhātu in under 5 seconds and confirm phassa → vedanā only.
3. **Faculty Gauge (2–3')**: Identify which faculty was low (e.g., sati, viriya) and state one observable nudge (breath-anchor, posture lift, single-task gate).

B. Solo (5–8 min)

- **One-Page Recap (3')**: On Plate V2.17, annotate one episode through the ribbon (three lens stamps + tone).
- **Triad Tap (1' × 2)**: Whisper the triad: “eye + form + eye-viññāṇa → contact → [tone],” then stop.
- **Effort Switchboard (2–3')**: Choose one of the four efforts (prevent/abandon/cultivate/maintain) and write the exact cue phrase you will use.

Assessment Pack

True/False (10)

1. In this review, analysis continues past feeling into craving. — **F**
2. The Abhidhamma favors literal functional description over story. — **T**
3. Āyatana names doors; dhātu names door–object–knowing. — **T**
4. Feeling is the immediate tone conditioned by contact. — **T**
5. You should always jump from contact straight to craving to be efficient. — **F**
6. Vibhaṅga includes chapters on faculties, enlightenment factors, and the path. — **T**

7. *Lens-flips help confirm lawful timing and placement.* — **T**
8. *Right Effort is four moves: prevent, abandon, cultivate, maintain.* — **T** (review principle)
9. *Khandha lens is optional and not part of Abhidhamma.* — **F**
10. *Readiness for Dhātukathā means you can label triads rapidly.* — **T**

Fill-in-the-Blanks (10)

Word bank: **door, object, consciousness, phassa, vedanā, tone, flip, faculty, prevent, maintain**

1. Contact is _____ + _____ + matching _____. → **door; object; consciousness**
2. From contact as condition, _____ arises. → **vedanā**
3. The immediate feel of experience is called _____. → **tone**
4. To cross-check placement fast, perform a lens-_____. → **flip**
5. A trainable strength like sati or viriya is a _____. → **faculty**
6. First Right Effort move: _____ unwholesome states not yet arisen. → **prevent**
7. Fourth Right Effort move: _____ wholesome states already arisen. → **maintain**
8. The Pāli for contact is _____. → **phassa**
9. The Pāli for feeling is _____. → **vedanā**
10. Identify the active _____ before narrating a story. → **door**

Matching (10)

Left → Right

- A. Khandha check → 1) Which aggregate is manifest now?
- B. Āyatana check → 2) Which **door** is active?
- C. Dhātu check → 3) “What met what + which knowing?”
- D. Phassa → 4) Door–object–consciousness meeting

- E. Vedanā → 5) Pleasant/painful/neutral tone
F. Saddhā low → 6) Recollect purpose, recall one success
G. Viriya low → 7) 10 breaths upright; single-task gate
H. Prevent → 8) Don't open the tab (cue barrier)
I. Cultivate → 9) Seed investigation or joy
J. Maintain → 10) Keep wholesome state stable

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

On **Plate V2.17**:

- Mark the **door** (āyatana), write the **triad** (dhātu) at contact, circle the **tone**.

On **Plate V2.18**: tick all readiness boxes you completed.

Key: Correct door, lawful triad, correct tone, and complete checklist.

Short Answer (2)

1. In two sentences, explain why Abhidhamma phrasing avoids owners (“I,” “my feeling”).

Expected: Because it teaches in literal terms (nippariyāya), resolving experiences into functions/conditions rather than persons.

2. Give a one-line protocol for a Slack-ping: door → triad → tone.

Expected: “Eye-base → eye+form+eye-viññāṇa → neutral→pleasant,” then stop.

Scenario Case (1)

Case: A browser tab tempts you mid-task.

- (a) Run the recap: door, triad, tone.
- (b) Choose **one** Right Effort and state the concrete micro-action.
- (c) Which faculty do you aim to nudge, and with what cue?

Rubric: Legal placement at phassa→vedanā, a precise effort (e.g., “prevent” = close tab + breathe 10), and a faculty nudge (e.g., viriya: stand; sati: note “urge, urge”).

Micro-log (1) — 60–90s template

“Episode=; **Door**=; **Triad**=; **Tone**=; Flip used= khandha/āyatana/dhātu; Right Effort chosen= prevent/abandon/cultivate/maintain (+ cue=____); Faculty meter shift= ____.”

Quick Quiz (5) — Multiple choice

1. Fastest lens to verify contact? A Khandha B **Dhātu** C Truths → **B**
2. After contact, what arises next by law? A **Feeling** B Perception C Craving → **A**
3. Which set lives inside Vibhaṅga? A Jātakas B **Faculties, Bojjhaṅga, Eightfold Path** C Vinaya rules only → **B**
4. Abhidhamma's teaching style is primarily: A Figurative B **Literal** C Narrative → **B**
5. Readiness for Dhātukathā means: A Long essays B **Rapid triad labeling across doors** C Only breath practice → **B**

Takeaway Box (1–3 bullets)

- **One pass, three confirmations:** door (āyatana), triad (dhātu), tone (vedanā).
- **Keep it literal and lawful:** phassa → vedanā; no owner, no storyline.
- **Deploy Right Effort** as a switchboard—prevent, abandon, cultivate, maintain—using short cue phrases.

Figures & Tables (this chapter)

- **Plate V2.17 — Master Recap (Khandha/Āyatana/Dhātu ribbon).**
A4 landscape PNG @300 dpi, sRGB; labels outside; one overlay. Purpose: compress all checks into a single ribbon run.
- **Plate V2.18 — Readiness Checklist Plate.**
A4 landscape PNG @300 dpi, sRGB. Purpose: self-audit for door literacy, triad accuracy, tone naming, and effort/faculty deployment.

The "One-Day Lab" - Transform Yesterday's Sticky Moments

Re-label three challenging moments using each chapter's analytical tools

Lab Analysis: Doom-Scroll Detour

Opened social media "for 2 minutes" and lost 30 minutes to the feed

Five-Step Lab Protocol:

1 Lens-Flip Analysis

Run the moment through $khandha \rightarrow \text{āyatana} \rightarrow dhātu$

2 Door Literacy Check

Identify active base and validate object legality

3 Contact → Feeling Mapping

Isolate phassa triad → $vedanā$ tone → STOP

4 Right Effort Deployment

Choose prevent/abandon/cultivate/maintain + micro-action

5 Faculty Path Rebalance

Identify low faculty and apply observable nudge

Lab Goal: Transform this sticky moment into a steppingstone for Dhātukathā's triadsprints. Focus on speed, accuracy and lawful timing

Save Lab

Reset

Lab Guidelines

Analysis Principles:

- Keep language impersonal ("functions not owners")
- Follow legal timing: contact → feeling → STOP
- Use precise door identification
- Apply concrete micro-actions for efforts
- Focus on observable faculty nudges

Speed Targets:

- Lens-flip confirmation under 5 seconds
- Door identification instant
- Triad mapping under 3 seconds
- Effort deployment immediate
- Faculty rebalance observable cue ready

Lab Summary Template

"Moment=: Door=: Triad=: Tone=;
Lens-flip speed=___s; Right Effort=: prevent/abandon/cultivate/maintain;
Micro-action=: Faculty nudge=: Readiness gap spotted=:
Tomorrow's practice focus=."

Dhātukathā Preparation

This lab transforms yesterday's challenges into training data for Volume 3's fasterpace. Each sticky moment becomes a benchmark for triad speed and analytical precision

Volume 3 Requirements:

Speed:
Exhaustive matrices demand rapid triad processing

Precision:
"What includes what" analysis requires exact placement

The "One-Day Lab" - Transform Yesterday's Sticky Moments

Re-label three challenging moments using each chapter's analytical tools

Lab Analysis: Pre-bed Worry Loop

Mind cycling through tomorrow's problems instead of settling for sleep

Five-Step Lab Protocol:

1 Lens-Flip Analysis

Run the moment through khanda → āyatana → dhātu

2 Door Literacy Check

Identify active base and validate object legality

3 Contact → Feeling Mapping

Isolate phassa triad → vedanā tone → STOP

4 Right Effort Deployment

Choose prevent/abandon/cultivate/maintain + micro-action

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The "One-Day Lab" - Transform Yesterday's Sticky Moments

Re-label three challenging moments using each chapter's analytical tools



Text Thread Snap

Snapped reply in a text thread - irritation clump

Someone sent a passive-aggressive message and you fired back immediately

Analyze in Lab



Doom-Scroll Detour

Tab-tempt pull during lunch break

Opened social media "for 2 minutes" and lost 30 minutes to the feed

Analyze in Lab



Pre-bed Worry Loop

Doubt's hum - repetitive anxious thoughts

Mind cycling through tomorrow's problems instead of settling for sleep

Analyze in Lab

Lab Guidelines

Analysis Principles:

- Keep language impersonal ("functions not owners")
- Follow legal timing contact → feeling → STOP
- Use precise door identification
- Apply concrete micro-actions for efforts
- Focus on observable faculty nudges

Speed Targets:

- Lens-flip confirmation under 5 seconds
- Door identification instant
- Triad mapping under 3 seconds
- Effort deployment immediate
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Lab Summary Template

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Tomorrow's practice focus=."



Dhātukathā Preparation

This lab transforms yesterday's challenges into training data for Volume 3's faster pace. Each sticky moment becomes a benchmark for triad speed and analytical precision

Volume 3 Requirements:

Speed:

Exhaustive matrices demand rapid triad processing

Precision

"What includes what" analysis requires exact placement

What You'll Learn

Consolidate lens-flip agility and prepare for Dhātukathā's faster triad-centric work

Core Understanding

You've learned to read one lived second three ways—khandha āyatana dhātu—and to place contact→ feeling without jumping to craving. This chapter ties those skills together into a single "one-day lab" so your analysis is fast, lawful, and transferable.

Core Skills Consolidation



Lens-Flip Agility

Seamlessly rotate among khandha bundling āyatana relationality and dhātu impersonality

Under 5 seconds for confirmation

Ch. 4, 5, 6, 7, 8, 9, 10, 11



Door Literacy

Name active bases and validate legal objects without āyatana mismatches

Instant door identification

Ch. 4, 5, 6, 11



Contact→Feeling Accuracy

Isolate phassa's neutral triad meet before vedanā's tonal tint emerges

Clean Band 2 precision

Ch. 6, 7, 11



Faculty/Path Behaviors

Deploy faculties and path factors as reflexive habits with observable micro-shifts

Instant effort deployment

Ch. 8, 9, 10

Readiness Indicators

Triad Speed

Label door + object + consciousness in under 3 seconds

Essential for Dhātukathā tempo

Legal Timing

Never skip from contact to craving - always include feeling

Critical for DO accuracy

Impersonal Language

Functions not owners - "door met object" not "I saw"

Abhidhamma literal mode

Effort Switchboard

Instant prevent/abandon/cultivate/maintain deployment

Path factor fluency



Modern Hook: The "One-Day Lab"

Yesterday's rearview: three sticky moments linger—a snapped reply in a text thread (irritation clump), a doom-scroll detour during lunch (tab-tempt pull), and a pre-bed worry loop (doubt's hum). Transform them into a "one-day lab."

Lab Protocol for Each Moment:

- 1 Lens-flip: khandha → āyatana → dhātu analysis
- 2 Door literacy: Which base was active? Legal object?
- 3 Contact→feeling: Phassa neutral → vedanā tone → STOP
- 4 Right effort: Prevent/abandon/cultivate/maintain

Result: Yesterday's sticks become tomorrow's steppingstones for Dhātukathā's triad sprints

Volume Progression

Volume 1

Enumeration & Classification
Basic categories and systematic listing

Foundation

Volume 2

Vibhaṅga - Dissecting Reality
Lens-flip agility and present-moment analysis

Current

Volume 3

Dhātukathā - Elemental Interrogations
Faster triad-centric "what includes what" matrices

Next

Dhātukathā Preparation

Volume 3 will build from this ribbon, increasing tempo and precision while keeping Abhidhamma's literal function first style. You'll need:

Speed Requirements

- Triad labeling under 3 seconds
- Lens-flip confirmation under 5 seconds
- Instant effort deployment
- No contact→craving jumps

Matrix Work

- "What includes what" analysis
- Elemental inclusion/exclusion tracking
- Exhaustive dhātu matrices
- Systematic scrutiny of building blocks

Lens Agility

Flip khandha → āyatana → dhātu in under 5 seconds

Door Literacy

Instant active base identification

Contact Accuracy

Clean phassa → vedanā without craving jump

Path Deployment

Instant effort switchboard activation

Assessment Goal

Readiness is not perfection but confident flow—bridging analysis to the elemental interrogations ahead, where reality's building blocks yield to systematic scrutiny. The goal: flip lenses in under five seconds, label the active door, confirm the contact triad (name, tone), and choose the right effort.

OverviewOne-Day LabMasterRecapReadinessDrillsAssessmentTablesTakeaways

✓Plate V2.1& Readiness Checklist

Tick boxes for door literacy contact triad accuracy feeling tone naming faculty path deployment

0%Overall Progress

0%Critical Items

PREPDhātukathā StatusMore Practice Needed

👁Door Literacy0%

Accurate sense-base identification and object validation

☐Identify active sense-base in under 3 secondsCritical

☐Validate legal door-object pairings consistentlyCritical

☐Catch āyatana mismatches (e.g., body-door on mental object)

☐Name all six internal bases accurately

☐Distinguish internal from external bases

⚙Contact Triad Accuracy0%

Precise mapping of door + object + consciousness meetings

☐Map door + object + consciousness preciselyCritical

☐Isolate phassa as neutral meeting pointCritical

☐Prevent illegal jumps (contact → craving)Critical

☐Use dhātulens for triad verification in under 5 seconds

☐Distinguish consciousness types (eye, ear, mind, etc.)

♥Feeling-Tone Naming0%

Clean vedanā recognition without storyline additions

☐Distinguish vedanā from saññā (perception)Critical

☐Label P/U/N without storyline additionCritical

☐Recognize five primary feeling types

☐Stop cleanly before taṇhā (craving) analysisCritical

☐Identify tone quality without emotional elaboration

⚡Faculty/Path Deployment0%

Observable micro-behaviors and effort switchboard mastery

☐Gauge faculty levels (saddhā viriyā satī samādhi paññā)

☐Apply four Right Effort moves with cue phrasesCritical

☐Chain satipaṭṭhāna blocks into desk drills

☐Use awakening factors as observable micro-behaviors

☐Deploy effort switchboard instantly (prevent abandon/cultivate/maintain)Critical

🔒Mark Critical Items

🔄Reset Checklist

⚠Dhātukathā Readiness Assessment

More practice needed. Focus on completing the critical items before advancing to Volume 3. These skills are essential for Dhātukathā's space.

Priority Areas:

• Identify active sense-base in under 3 seconds

• Validate legal door-object pairings consistently

• Map door + object + consciousness precisely

• Isolate phassa as neutral meeting point

• Prevent illegal jumps (contact → craving)Critical

• Distinguish vedanā from saññā (perception)

• Label P/U/N without storyline addition

• Stop cleanly before taṇhā (craving) analysis

• Apply four Right Effort moves with cue phrases

• Deploy effort switchboard instantly (prevent abandon/cultivate/maintain)Critical

Speed Benchmarks for Volume 3

Current Targets:

• Door identification under 3 seconds

• Triad mapping under 5 seconds

• Lens-flip confirmation under 5 seconds

• Effort deployment instant

Volume 3 Requirements:

• Matrix navigation under 2 seconds

• Inclusion/exclusion under 3 seconds

• Multi-door analysis under 10 seconds

• Elemental categorization instant

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Consolidation Drills

Classroom and solo exercises for mastering Volume 2 skills with speed and precision

Drill Progress

0/6 Complete

Complete all drills to ensure readiness for Dhātukathā's faster tempo

A. Classroom Drills (6-8 min)



Ribbon Run (2 min)

Instructor flashes a 1-sec clip. Class calls (a) which door, (b) the dhātu triad, (c) the vedanā tone.

2 min

Start



Snap-Switch (2 min)

Teams flip: handha → āyatana → dhātu in under 5 seconds and confirm phassa → vedanā only.

2 min

Start



Faculty Gauge (3 min)

Identify which faculty was low (e.g., satī, viriyā) and state one observable nudge.

3 min

Start

B. Solo Drills (5-8 min)



One-Page Recap (3 min)

On Plate V2.17, annotate one episode through the ribbon (three lens stamps + tone).

3 min

Start



Triad Tap (2 min)

Whisper the triad "eye + form + eye-viññāṇa → contact → [tone]," then stop.

2 min

Start



Effort Switchboard (3 min)

Choose one of the four efforts (prevent/abandon/cultivate/maintain) and write the exact cue phrase.

3 min

Start

Drill Guidelines

Speed Targets:

- Door identification under 3 seconds
- Triad mapping under 5 seconds
- Lens-flip confirmation under 5 seconds
- Faculty assessment under 10 seconds
- Effort deployment immediate

Quality Checks:

- Legal door-object pairings
- Complete triads (no missing elements)
- Pure tone labeling (P/U/N only)
- No contact → craving jumps
- Concrete effort cue phrases

Reset All Drills



The "One-Day Lab" - Transform Yesterday's Sticky Moments

Re-label three challenging moments using each chapter's analytical tools

Lab Analysis: Text Thread Snap

Someone sent a passive-aggressive message and you fired back immediately

Five-Step Lab Protocol:

1 Lens-Flip Analysis

Run the moment through $khandha \rightarrow \text{āyatana} \rightarrow dhātu$

2 Door Literacy Check

Identify active base and validate object legality

3 Contact → Feeling Mapping

Isolate phassa triad → $vedanā$ tone → STOP

4 Right Effort Deployment

Choose prevent/abandon/cultivate/maintain + micro-action

5 Faculty Path Rebalance

Identify low faculty and apply observable nudge

Lab Goal: Transform this sticky moment into a steppingstone for Dhātukathā's triad sprints. Focus on speed, accuracy and lawful timing

Save Lab

Reset

Lab Guidelines

Analysis Principles:

- Keep language impersonal ("functions not owners")
- Follow legal timing: contact → feeling → STOP
- Use precise door identification
- Apply concrete micro-actions for efforts
- Focus on observable faculty nudges

Speed Targets:

- Lens-flip confirmation under 5 seconds
- Door identification instant
- Triad mapping under 3 seconds
- Effort deployment immediate
- Faculty rebalance observable cue ready

Lab Summary Template

"Moment=: Door=: Triad=: Tone=;
Lens-flip speed=___s; Right Effort=: prevent/abandon/cultivate/maintain
Micro-action=: Faculty nudge=: Readiness gap spotted=:
Tomorrow's practice focus=."

Dhātukathā Preparation

This lab transforms yesterday's challenges into training data for Volume 3's faster pace. Each sticky moment becomes a benchmark for triad speed and analytical precision

Volume 3 Requirements:

Speed:

Exhaustive matrices demand rapid triad processing

Precision:

"What includes what" analysis requires exact placement

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Plate V2.17: Master Recap Ribbon

Slide along one ribbon—khandha → āyatana → dhātu—to confirm door, triad and tone in a single pass



Khandha Lens
2s



Āyatana Lens
2s



Dhātu Lens
3s



Cross-Confirmation
2s

Master Recap Ribbon Flow

Morning Coffee Aroma

Rich coffeescent hits you as you enter the kitchen

StartRibbon Run

Phone Notification

Your phone buzzes with a message while you're working

StartRibbon Run

Worry Thought

A concern about tomorrow's meeting arises in your mind

StartRibbon Run

Ribbon Run Guidelines

Speed Targets:

- Khandha lens: 2 seconds
- Āyatana lens: 2 seconds
- Dhātu lens: 3 seconds
- Cross-confirmation 2 seconds
- Total ribbon: 9 seconds

Quality Checks:

- Same episode, three perspectives
- Consistent door-object pairing
- Legal consciousness type
- No contradiction between lenses
- Clean alignment confirmation

Chapter Integration

Ch. 4-5 Foundation

Door literacy+ triad mapping feed ribbon flow

Ch. 6-7 Precision

Contact → feeling accuracy within ribbon

Ch. 8-9 Application

Faculty effort deployment post-ribbon

Ch. 10-11 Flow

Block practice+ DO analysis integration

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Table T V2.23: Skills Matrix by Chapter

Instructor and learner roadmap for Volume 2 consolidation

Chapter	Core Skill	Observable Cue	30-sec Drill	Common Error	Fix Phrase	Reference
Ch. 4: Āyatana	Door Literacy	Eye-base active (visual form present)	Name active door in 3 seconds	Body-door on mental object	"Check door-object legality"	Vibhaṅga Āyatana section
Ch. 5: Dhātu	Triad Mapping	Door + object + consciousness meet	Map complete triad under 5s	Missing consciousness type	"What met what + which knowing?"	Vibhaṅga Dhātu section
Ch. 6: Phassa	Contact Recognition	Neutral meeting point before tone	Isolate phassa from vedanā	Jump contact → craving	"Contact → feeling → STOP"	Present-Effect Band (2)
Ch. 7: Vedanā	Tone Naming	P/U/N quality without story	Label tone in 2 seconds	Adding storyline to feeling	"Pure tone only, no elaboration"	Five primary feeling types
Ch. 8: Faculties	Faculty Gauging	Saddhā/viriya/satī/samādhī/paññā levels	Assess faculty + nudge cue	Vague faculty assessment	"Specific observable micro-shift"	Indriya as trainable behaviors
Ch. 9: Right Effort	Effort Switchboard	Prevent/abandon/cultivate/maintain	Deploy effort + cue phrase	No concrete micro-action	"State exact next step"	Four Right Effort moves
Ch. 10: Satipaṭṭhāna	Block Chaining	Body/feeling/mind/dhamma blocks	Chain 2-3 blocks smoothly	Isolated block practice	"Connect blocks fluidly"	Four foundations integration
Ch. 11: Dependent Arising	Present-Effect Flow	Links 3 → 7 lawful sequence	Trace 3 → 7 in one line	Skip vedanā to craving	"Stop at link 7 (feeling)"	Paṭicca-samuppāda preview

Use: Quick reference for instructors and self-assessment for learners. Each row represents mastery targets for Volume 2 skills before advancing to Dhātukathā.

Table T V2.24: Error-to-Fix Index (Teacher Aid)

Rapid remediation guide for common Volume 2 mistakes

Error Pattern	Where It Shows	Why It Misplaces Timing	Fix Protocol	Cross-Reference
Contact → Craving (skip feeling)	Ch. 6, 7, 11 practice	Bypasses lawful sequence	Always insert vedanā between phassa and taṇhā	Table T V2.21, Plate V2.15
Personal pronouns ("I see")	All chapters	Creates ownership illusion	Use impersonal functions ("eye-consciousness arises")	Abhidhamma literal method
Door-object mismatch	Ch. 4, 5 drills	Illegal āyatana pairing	Validate door-object legality first	Āyatana legal pairings chart
Storyline addition to feeling	Ch. 7, 11 tone naming	Confuses vedanā with saññā	Label P/U/N only, no narrative	Five primary feeling types
Vague faculty assessment	Ch. 8, 9 practice	No observable micro-behavior	State specific cue and nudge action	Faculty micro-behavior chart
Lens-flip too slow	Ch. 4, 5, 11 confirmation	Delays real-time analysis	Practice timed lens switching under 5s	Dhātukathā speed requirements

Use: Rapid remediation in class or self-study. When an error pattern appears, locate it in this index for immediate fix protocol and cross-references.

Consolidation Cross-Reference Map

Volume 2 Integration Points

Ch. 4-5

Door literacy feeds triad mapping

Ch. 6-7

Contact precision enables feeling accuracy

Ch. 8-9

Faculty assessment guides effort deployment

Ch. 10-11

Block practices support DO analysis

Volume 3 Preparation

Speed

Triad mapping under 3 seconds

Precision

Legal door-object validation

Flow

Lens-flip confirmation under 5 seconds

Boundary

Clean stop at vedanā (no C2 jump)

Quick Drill Reference

30-Second Skill Checks

Door Check

Name active base + validate object legality

Triad Map

Door + object + consciousness complete

Tone Name

P/U/N without storyline addition

Effort Deploy

Choose + state concrete micro-action

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Chapter 12 Takeaway Box

Essential consolidation insights for Volume 2 mastery and Dhātukathā readiness

Core Takeaways

One pass, three confirmations: door (āyatana), triad (dhātu), tone (vedanā)

Master the ribbon run: slide through all three lenses in a single analytical pass

Example: Eye-base → eye+form+eye-consciousness → neutral tone

Keep it literal and lawful: phassa → vedanā; no owner, no storyline

Abhidhamma's impersonal method: functions arise conditionally, not from a self

Example: Contact conditions feeling (not 'I felt something')

Deploy Right Effort as a switchboard —prevent, abandon, cultivate, maintain—using short cue phrases

Instant effort deployment with concrete micro-actions for each of the four moves

Example: Prevent: 'Close tab + 3 breaths'; Cultivate: 'Note joy + smile'

Skill Consolidation Matrix

Lens-Flip Agility

Mastery Target: Under 5 seconds for khandha → āyatana → dhātu confirmation

Application: Cross-validate every moment through multiple frameworks

Dhātukathā Prep: Essential for rapid matrix navigation

Door Literacy

Mastery Target: Instant active base identification with legal object validation

Application: Prevent āyatana mismatches in real-time analysis

Dhātukathā Prep: Foundation for "what includes what" categorization

Contact → Feeling Accuracy

Mastery Target: Clean phassa → vedanā without craving jumps

Application: Maintain lawful sequence in present-effect analysis

Dhātukathā Prep: Critical for elemental inclusion/exclusion tracking

Faculty/Path Deployment

Mastery Target: Observable micro-behaviors with instant effort switchboard

Application: Real-time rebalancing during analytical practice

Dhātukathā Prep: Maintains precision during intensive matrix work

Volume Progression Arc

Volume 1: Enumeration

Basic categories and systematic listing

Khandha identification

Āyatana enumeration

Basic dhātu recognition

Foundation

Volume 2: Vibhaṅga

Dissecting reality through multiple lenses

Lens-flip agility

Present-effect analysis

Faculty deployment

Current Mastery

Volume 3: Dhātukathā

Elemental interrogations and matrix analysis

Rapid triad processing

Matrix navigation

Inclusion/exclusion tracking

Next Challenge

Practice Integration Examples

Morning routine disruption

Ribbon Run: Mind-base → mental object + mind-consciousness → unpleasant tone

Effort/Move: Abandon "Drop resistance story + return to sequence"

Faculty Nudge: Sati boost "Note disruption, note reaction, note choice"

Afternoon energy dip

Ribbon Run: Body-base → tiredness + body-consciousness → neutral + unpleasant

Effort/Move: Cultivate "10 breaths upright + single task focus"

Faculty Nudge: Viriyā activation "Stand, stretch, commit to next 25 minutes"

Evening worry spiral

Ribbon Run: Mind-base → future scenario + mind-consciousness → unpleasant tone

Effort/Move: Prevent "No future building + present anchor"

Faculty Nudge: Samādhi cultivation "Breath anchor + body weight sensing"

Dhātukathā Readiness Summary

This consolidation locks your placement skills on the present-affect rim. You now have diagnostic elegance: every condition a doorway to disenchantment in Volume 3 (Anuloma/Paṭiloma), you'll extend forward to C2–C4 and learn reverse-order maneuvers for cessation.

Ready When You Can:

• Flip lenses in under 5 seconds

• Label active door instantly

• Confirm contact triad accurately

• Name tone without storyline

• Choose Right Effort immediately

Volume 3 Will Add:

• Exhaustive "what includes what" matrices

• Elemental inclusion/exclusion tracking

• Rapid multi-door analysis

• Systematic building block scrutiny

• Advanced triad-centric tempo

Daily Practice Template

Morning Intention:

• Target episodes: _____ (3-5 micro-events)

• Focus skill: lens-flip/door-literacy/contact accuracy/faculty deployment

Episode Log (60-90s each):

Episode=: Ribbon run=door→triad→tone; Effort deployed=;

Faculty nudged=; Speed check=under 10s total? yes/no;

Clean boundary=stopped at vedanā? yes/no;

Evening Review:

• Smoothest ribbon run: _____

• Most reliable effort move: _____

• Dhātukathā readiness gap: _____

• Tomorrow's focus: _____

Series Arc Connection

You've completed the analytical ascent of Volume 2: Vibhaṅga. From door literacy through dependent arising, you now dissect reality with lens-flip agility and lawful precision. The next volume accelerates into elemental interrogation, where reality's building blocks yield to systematic scrutiny.

Condition-Flow Mastery

Multi-Lens Agility

Present-Effect Precision

Effort Deployment

Dhātukathā Ready

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● **T V2.23 — Skills Matrix by Chapter.**

Columns: Chapter | Core skill | Observable cue | 30-sec drill | Common error | Fix phrase

Use: Instructor and learner roadmap.

Chapter	Core skill	Observable cue	30-sec drill	Common error	Fix phrase	Primary References Teaching Text Book cue
1. Present-Eff ect Stream (Links 3–7)	Read the live rim: <i>viññāṇa</i> → <i>nāma-rūpa</i> → <i>saḷāyatana</i> → <i>phassa</i> → <i>vedanā</i>	Ping lands; you can state door + tone in one breath	“Door → contact → feeling — hold one breath.”	Treating contact as verdict/emotion	“Meet first, mood next.”	DO practice card: “present resultant stream” drill.
2. Cross-lens Literacy	Flip one moment across <i>khandha</i> / <i>āyatana</i> / <i>dhātu</i>	You can say “triad + which aggregate is salient”	Name triad → add salient aggregate in 1 line	Reifying “self” behind aggregates	“Just functions, no owner.”	CMA IX: analyze by aggregates/elements for view-purification.
3. Saḷāyatana (Six Bases)	Door-naming accuracy	“Eye/ear... is live now.”	Say which door; point to the object once	“All doors at once”	“One door at a time.”	CMA IV: “six sixes” linkage in process.
4. Phassa (Contact)	Triad recognition at the meet	You can utter “base + object + matching consciousness”	Chant the contact formula for the current door	Calling contact “meaning”	“Contact is the meet, not the meaning.”	Class handbook on contact triad.
5. Vedanā (Feeling)	Tone naming (pleasant / unpleasant / neutral) within 3 s	One light adjective appears without story	“Say the tone; rest one breath.”	Equating feeling with craving	“Adjectives = feeling; verbs = craving.”	DO handbook: C2 guard at vedanā.
6. Mind-Door & Time-Scope	Knowing that mind-door can take past/future/concepts/Nibbāna	Thought replay appears; you can tag it as mind-door	“Mind + concept → knowing... tone.”	Saying “eye saw the plan”	“Mind knows thoughts; eyes see forms.”	CMA III: mind-door processes + time scope; mental objects incl. concepts/Nibbāna.

7. Body-Door Specifics	Correct tangible classification	You name hard/hot/motion (not “wetness”)	3 taps scan: “hard / warm / moving?”	Labeling āpo (cohesion) as touch	“No ‘wet’ at touch; only hard/hot/moving.”	CMA III: water element not knowable by touch.
8. Triad vs. Aggregate Read	Switch handle without losing the moment	“Eye-triad” → “vedanā-khandha salient”	Read the triad; add which aggregate “stands out”	Conflating handles	“Different lenses, same second.”	CMA IV + IX: process→aggregat e grouping.
9. Vedanā vs. Taṇhā	Catch the C2 hand-off attempt	A wanting/pushing verb tries to form	Say tone → watch for thelean; do nothing extra	Calling lean “just interest”	“Tone isn’t instruction.”	DO notes on vedanā → taṇhā hinge.
10. Four Right Efforts (P/A/D/M)	Pick the correct lever in under 5 s	You can name P/A/D/M aloud	“A tone has appeared → choose P/A/D/M.”	Over- or under-effort	“Balance: cool if hot; kindle if dull.”	CMA VII contents map: “Four Supreme Efforts.”
11. Hindrances Routing	Felt-signature → counter-factor	You can identify which hindrance in body tone	Match to antidote (e.g., mettā for ill-will)	Treating doubt as “method failure”	“Name the hindrance; route to antidote.”	CMA VII: hindrances list & functions.
12. Bojjhaṅga in Action	Energize or tranquilize on demand	You can choose investigate/energ y vs. calm/equanimity	30-s swap: add or remove gentle curiosity	Chasing rapture; ignoring dullness	“Energize if dim; soothe if hot.”	CMA VII: requisites & seven factors.
13. Eightfold Path Micro-Mov es	Turn factors into one-liners	You speak one factor as a “do next”	Pick one factor; enact once (e.g., 3-gate speech check)	Over-theorizing Right View	“One breath on tone; one precise step.”	Path factors in CMA VII.

14. Drill

Deliver clean one-liners per Scripts 3–7 door

Your script lands without story

3 reps: “door triad → tone → hold”

Forgetting the door

“Door first, always.”

Class drill sheet on 3–7 links.

T V2.24 — Error-to-Fix Index (teacher aid).

Columns: Error pattern | Where it shows | Why it misplaces timing | Fix protocol | Plate/Table cross-ref.
Use: Rapid remediation in class.

Error pattern	Where it shows	Why it misplaces timing	Fix protocol	Plate/Table cross-ref
“Contact = emotion”	At the first “touch point”	Phassa is the meet; emotion belongs later	Say triad once; then tag tone; pause one breath	T V2.11; T V2.12; T V2.21.
“Feeling = craving”	Right after labeling “pleasant/unpleasant”	Confuses vedanā (adjective) with taṇhā (the lean)	“Adjectives = feeling; verbs = craving.” One long exhale.	T V2.14; T V2.12.
“Eye contacts thoughts”	During mental replay/planning	Thoughts are mind-door objects (time-free)	“Mind knows thoughts; eyes see forms.”	T V2.7; T V2.8.
“Neutral = nothing happened”	Flat moments during work	Neutral is still a valid vedanā to guard C2	Say “neutral”; hold; resume task	T V2.11; T V2.21.
“Wetness at body-door”	Touch labeling	Āpo isn’t a touch datum	Restrict to hard/hot/motion at body-door	T V2.7; T V2.19.
“All doors at once”	Busy scenes (video/reels)	Only one door is live per discrete contact	Name the single live door; continue	T V2.8; T V2.21.
“Meaning loaded into contact”	First second after ping	Phassa precedes saññā’s story	Keep grammar simple: “ear-contact; pleasant.”	T V2.12; T V2.21.
“Self behind the aggregates”	Cross-lens debrief	Reifies functions into owner	State aggregates as functions only	T V2.1; T V2.10.
“Mind-door only present-time”	Rumination streams	Mind-door can take past/future/concepts/Nibbāna	Label “mind + (past/future/concept)” and continue	T V2.7; T V2.9.

“Doubt = method is wrong”	When vicikicchā bites	Doubt is a hindrance, not a verdict	Name doubt; recite one contact formula; proceed	T V2.20; T V2.11.
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“Over-effort always helps”	During heat or dullness	Wrong lever for current state	Choose P/A/D/M deliberately	T V2.18; T V2.16.
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Primary References Teaching Text Book (for trainers)

Contact triad & present-effect drills: eye/ear triads and “meet → feeling” hinge.

- **Mind-door scope & mental objects (incl. concepts/Nibbāna):** mind-door processes; time-scope; what counts as dhamma-ārammaṇa.
- **Body-door tangibles:** no “wetness” as touch datum.
- **Hindrances & routing:** definitions, obstacles, counter-tendencies.
- **Requisites of enlightenment & efforts/path map (for V2.16–V2.18 tie-ins):** quick index.

Answer Keys

- **Objective items:** Answered inline in T/F, Fill-in, Matching, Quick Quiz.
- **Open items (Diagram, SA, Scenario, Micro-log):** Use rubrics above—credit requires lawful **door→triad→tone**, no jump past feeling, and a concrete effort/faculty move.

Readiness for Volume 3 (Dhātukathā)

You’re now primed for **triad-centric** speed: identifying **which door met which object with which knowing**—the heart of dhātu analysis. Volume 3 will build from this ribbon, increasing tempo and precision while keeping Abhidhamma’s literal, function-first style.

Global Figures List (selected; add page numbers in layout)

- ***Plate V2.1 Three-Lens Overlay on One Ping***
- ***Plate V2.2 Lens-Flip Flow***
- ***Plate V2.3 Truths Map on an Urge***
- ***Plate V2.4 Samudaya → Upādāna Micro-Arc (preview)***
- ***Plate V2.5 Aggregates Layered on a Chat***
- ***Plate V2.6 Door Map (6 internal bases)***
- ***Plate V2.7 Door→Object Legality Strip***
- ***Plate V2.8 18-Element Wheel on a Notification***
- ***Plate V2.9 Contact Triad Schema (② rim focus)***
- ***Plate V2.10 Feeling Spectrum Map***
- ***Plate V2.11 Feeling Primary References Teaching Text Book-Bands Overlay***
- ***Plate V2.12 Faculty Gauge Panel***
- ***Plate V2.13 Four Efforts Switchboard***
- ***Plate V2.14 Satipaṭṭhāna Blocks (one-page)***
- ***Plate V2.15 Clean 3–7 Rim Plate (② only)***
- ***Plate V2.16 “Where Misreading Begins” (C2 banner, no stack)***
- ***Plate V2.17 Master Recap Ribbon (K/A/D)***
- ***Plate V2.18 Readiness Checklist Plate***

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha’s profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw, Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum** and **he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books**(All Books can download at <https://www.amazon.com> and <https://www.academia.edu>)**

<u>Date</u>	<u>Full Title</u>	<u>ASIN</u>
<u>2024-02-28</u>	<u>A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V</u>	<u>B0FSKS4F18</u>
<u>2024-02-28</u>	<u>A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VI</u>	<u>B0FSLT5WR8</u>
<u>2024-08-22</u>	<u>Paṭiccasamuppāda (Law of Dependent Origination)</u>	<u>B0DDXYTFD7</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-I</u>	<u>B0FSWH119Q</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-II</u>	<u>B0FSY39NP2</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-III</u>	<u>B0FSYWCJ16</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-IV</u>	<u>B0FSSGX6HB</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-VII</u>	<u>B0FSR19XVB</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-VIII</u>	<u>B0FSSGX6HB</u>
<u>2024-11-05</u>	<u>Teacher Manual Hand Book Introduction</u>	<u>B0DM2Q1J65</u>
<u>2024-11-16</u>	<u>The 30 Nissaggiya Rules: MONASTIC DHAMMA</u>	<u>B0DNBHLFGG</u>
<u>2024-11-20</u>	<u>The 4 Pārājikas the 227 Rules of Pātimokkha</u>	<u>B0DNMVJSF4</u>
<u>2024-11-20</u>	<u>The 4 Pāṭidesanīyas: MONASTIC DHAMMA</u>	<u>B0DNMXHQ7X</u>
<u>2024-11-20</u>	<u>The 13 Saṃghādisesas: Monastic Dhamma</u>	<u>B0DNMXQPKG</u>
<u>2024-11-20</u>	<u>The 75 Sekhiya Rules of the Pātimokkha</u>	<u>B0DNMX5BK2</u>
<u>2024-11-20</u>	<u>The 75 Sekhiyas 1st part, Parimaṇḍa</u>	<u>B0DNMVRTLY</u>
<u>2024-11-20</u>	<u>The 75 Sekhiyas 2nd Part Ujuggāhika</u>	<u>B0DJCSSCJ</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas sahadhammika</u>	<u>B0DNMVW6XS1</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas 5th part Acelaka</u>	<u>B0DNMVM1CZ</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas Surāpāna: MONASTIKA</u>	<u>B0DNMY7HWD</u>
<u>2024-11-20</u>	<u>Bhūtāgāma 2nd part of the 92 Pācittiyas</u>	<u>B0DNMVX8HN</u>

<u>2024-11-20</u>	<u>Musāvāda the 1st part of The 92 Pācittiyas</u>	<u>B0DNMWQCP3</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas 3rd part Ovāda: MONASTIKA</u>	<u>B0DNMVHWJ1</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas 4th part Āvasatha: MONASTIKA</u>	<u>B0DNMTVGL3</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas Sappāṇaka: MONASTIKA</u>	<u>B0DNMW8DZ0</u>
<u>2024-11-20</u>	<u>The 2 Aniyata Rules of the Pātimokkha</u>	<u>B0DNNMXBLSS</u>
<u>2024-11-20</u>	<u>The 75 Sekhiya Rules of the Pātimokkha</u>	<u>B0DNN314HB</u>
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<u>2024-11-21</u>	<u>The 75 Sekhiya Rules of the Pātimokkha</u>	<u>B0DNDRD5KM6</u>
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<u>2024-11-27</u>	<u>The 92 Pācittiyas (6th Part, Su)</u>	<u>B0DP5SRSM9</u>
<u>2024-11-27</u>	<u>The 92 Pācittiyas (8th Part, Sa)</u>	<u>B0DP5325HQ</u>
<u>2024-11-28</u>	<u>The 4 Pāṭidesanīyas Assessment Book</u>	<u>B0DP7BMDCN</u>
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<u>2024-11-29</u>	<u>The 75 Sekhiyas 1st Part, Parimaṇḍa</u>	<u>B0DPB6PK22</u>
<u>2024-11-29</u>	<u>The 75 Sekhiyas 3rd Part, Khambhaka</u>	<u>B0DPB8T8YS</u>

<u>2024-11-29</u>	<u>The 75 Sekhiyas 2nd Part, Ujuggāhika</u>	<u>B0DPBCT4HT</u>
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<u>2025-01-16</u>	<u>Custodians of the Buddha's Sacred Relics Vol-1</u>	<u>B0DT6C12R</u>
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<u>2025-09-04</u>	<u>Realizing Nirodha Ñāṇa: The Cessation of Suffering</u>	<u>B0FPVV8N49</u>
<u>2025-09-05</u>	<u>Walking Magga Ñāṇa: The Path to Liberation</u>	<u>B0FPWZRL6G</u>
<u>2025-10-02</u>	Buddhist Psychology & Philosophy for Modern Minds Vol-1	<u>B0FTJZR19S</u>
<u>2025-10-03</u>	Buddhist Psychology & Philosophy for Modern Minds Vol-2	<u>B0FTSYB2NY</u>

Buddhist Psychology & Philosophy for Modern Minds

Vol-2 Vibhaṅga: Dissecting Reality

By Bhikkhu Indasoma Siridantamahapalaka



ဝန္တနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္တနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ
ဓာရေန္တော ပသန္တစိတ္တော၊ သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊ မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။

ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊

တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ

သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိဿာ လောကဓာတုသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန

ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္ပန္တု ၊ သဗ္ဗုပဒ္ဓဝါ န ဘဝန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္ပန္တု၊

ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ဣမဿ ပုညကမ္မဿ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊

မယံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝမုန္တု၊ သမ္မာ သမ္ဗုဇ္ဇန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရီ ၊ ဣတိ ဒန္တဓာတုယော နမဿာမိ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṃ saraṇaṃ gacchāmi. Dhammaṃ saraṇaṃ gacchāmi. Saṅghaṃ saraṇaṃ gacchāmi.

Abhidhammassa garuṃ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṃ navakoṭṭhāsa-abhidhammagranthaṃ sampādetuṃ paṭipajjāmi.

Sabbantarāyavinodanattthaṃ, sabbupaddavavupasamanattthaṃ,

kalyāṇamittānaṃ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṃ idha suciṇṇaṃ hotu.

Yaṃ kiñci dosaṃ uppajjeyya, taṃ khamantu sabbe satthariyā.

Puññañca mayaṃ pasavāma, taṃ sabbasattānaṃ hitāya saṃvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṃ navakaṇḍa-abhidhammasarīso

aniṭṭhārahaṃ anāvikaraṇaṃ anupaddavaṃ

sampatti-paripūrakaraṇaṃ ca hotu.

Dhammo have rakkhati dhammacāriṃ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṃ hotu kalyāṇaṃ, kiccassa niṭṭhānaṃ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

The Author

The office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum, Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆာမိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သဃီံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မဿ ဂရံ ကတွာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဠာသ-အဘိဓမ္မဂြိန္တံ သမ္ပာဒေတုံ ပဋိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပ္ပဒဝုပ္ပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန္တံ ဣမ သုစိဏ္ဏံ ဟောတု။

ယံ ကိပ္ပိံ ဒေါသံ ဥပ္ပဇ္ဇေယျ၊ တံ ခမန္တု သဗ္ဗေ သတ္တရိယာ
ပုညဉ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သဋ္ဌိဘဇာမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဍ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရီ၊
သဗ္ဗိတိယာ သဗ္ဗယောဂါ စ ဝုပ္ပသမ္ပန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိပ္ပတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာဗဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒြိယောမ သိရိဒန္တမဟာပါလက

PUBLISHING RECORD

BUDDHIST PSYCHOLOGY & PHILOSOPHY FOR MODERN MINDS

Vol-2 Vibhaṅga: Dissecting Reality

By

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Kindle Edition

ASIN: *B0FTSYB2NY*

Publishing record last modified: *October 3, 2025*

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Publisher: The Office of Siridantamahapalaka

Series Title: Abhidhamma Awakened (Buddhist Psychology & Philosophy for Modern Minds)

For permissions or inquiries, please visit:

The Office of Siridantamahapalaka

Website: www.siridantamahapalaka.com

Cover Design: IMR Visual Aid Program.

Printed in: Country of printing @ Thailand and POD via Amazon KDP

Library Cataloguing Data :

- Religion / Buddhism / Theravāda
- Philosophy / Causality & Interdependence/Psychology
- Meditation / Practice Manuals

Dedication

To the Buddha, whose profound teachings on the nature of mind and reality illuminate the path from confusion to clarity; to the noble Sangha, guardians of the Dhamma; and to all seekers of truth in this turbulent age—may this volume serve as a lantern, guiding you through the intricate webs of perception toward the unshakeable peace of awakening.

To my teachers—living torches in the dark.

If there is clarity here, it is because of your guidance; if anything is mistaken, it is mine alone.

May the fruit of this work support the training of learners everywhere and serve the long continuity of the Buddha's Dispensation. May all beings, entangled in the aggregates of suffering, find the scalpel of wisdom to dissect illusion and reveal the boundless freedom within.

— Bhikkhu Indasoma Siridantamahapalaka

Acknowledgments

Gratitude is extended to:

- **Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.
- **Dr. Sīlānanda, Dr. Mehm Tin Mon, and Ashin Janakābhivaṃsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.
- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the “Practice Packs” in this volume.*

Series Preface

This book opens the multi-volume series Buddhist Psychology & Philosophy for Modern Minds.

- **Volume 1 (this book)** introduces the **Dhammasaṅgaṇī**, the first book of the Abhidhamma, through direct experience: *citta* (consciousness), *cetasikas* (mental factors), *rūpas* (material phenomena), and the unconditioned (*nibbāna*).
- **Later volumes (2–3)** expand into analysis (*Vibhaṅga*) and causal tracing (*Paṭṭhāna*) with practical lenses for classroom and personal use.
- *The method: every chapter = Orientation → Diagram Hook → Doctrinal Core → Practice Section → Assessment Pack → Takeaway Box.*

This approach ensures that the Abhidhamma is not confined to theory, but becomes a daily-life laboratory.

Introduction to the Volume

*Volume 1 sketched the architecture of experience—enumerating cittas, cetasikas, and rūpas. Volume 2 shifts from listing to **dissecting**. We train “lens-switching” across three canonical frames—**khandha** (aggregates), **āyatana** (sense bases), and **dhātu** (elements)—so one lived moment can be read three lawful ways. This agility powers everything that follows: the Four Truths by analysis, door-literacy for contact (phassa), tone (vedanā) diagnostics, faculties and awakening factors, right effort as trainable behavior, Satipaṭṭhāna drill blocks, and finally a preview of Dependent Arising in Vibhaṅga style (links 3–7 in the present-effect band). Each chapter couples a concise doctrinal core with modern hooks, timed practices, and a fixed assessment pack so understanding becomes a **habit** you can deploy in daily life.*

_Vol.2 Abhiddhama

How to Use This Book (Learners)

1. **Start with one short episode.** A Slack ping, a coffee sip, a traffic delay—then “flip” it: khandha → āyatana → dhātu.
2. **Name the live triad.** Door + object + matching consciousness → contact → tone. Catch tone early to prevent the C2 handoff (vedanā → taṇhā).
3. **Do the drills.** Every chapter offers 5–12 minute classroom/solo practices and a **Takeaway Box** to stabilize the skill.
4. **Test for retention.** Run the fixed pack (T/F, fill-in, matching, label-the-diagram, short answers, scenario, micro-log, quick quiz). Use the immediate **Answer Keys** to self-calibrate.
5. **Track transfer.** Re-apply the same lens flips to new episodes (work, home, practice) and log your “after-taste” (clean/muddy) to measure effect.

_Vol.2 Abhiddhama

Preface

In the quiet hours of reflection, as I traced the threads of the Abhidhamma Piṭaka once more, I was struck anew by its timeless relevance—a surgical precision for the mind's chaos, a map for navigating the illusions that bind us. This series, Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened), emerges from decades of study, meditation, and teaching, born of a deep conviction: the Buddha's "Higher Teaching" is not a relic for monastics alone but a living toolkit for anyone grappling with the flux of contemporary existence.

Volume 1 introduced the foundational enumerations—the catalogs of consciousness, mental factors, and material forms that form the architecture of experience. Now, in Volume 2, we venture deeper into Vibhaṅga: Dissecting Reality, where analysis becomes action. Here, the mind learns to wield analytical lenses not as abstract theory, but as instruments of liberation, cutting through the veils of self and suffering with compassionate clarity.

This work is offered with saṃvega—that poignant sense of urgency in the face of impermanence—and viriya—the resolute energy to pursue truth. May it inspire you to dissect your own experience, not with cold detachment, but with the warmth of insight that leads to freedom.

Ehipassiko—come and see for yourself.

— Bhikkhu Indasoma Siridantamahapalaka

October 3, 2025

Introduction to the Volume

Welcome to *Vibhaṅga: Dissecting Reality*, the second volume in the *Abhidhamma Awakened* series. If Volume 1 was the cartographer's chart—methodically enumerating the 89 (or 121) types of consciousness, the 52 mental factors, and the 28 material phenomena—Volume 2 invites you into the surgeon's chamber. Drawing from the *Vibhaṅga* ("Analysis" or "Dissection"), the second book of the *Abhidhamma Piṭaka*, we shift from naming the parts of experience to vivisecting them through multiple lenses. This is no mere intellectual exercise; it's a transformative practice that equips you to unravel the knots of *dukkha* in real time.

In an age of relentless digital pings and existential drift, the *Abhidhamma's* analytical method offers a refuge: a way to pause, probe, and pivot amid the mind's ceaseless arising and passing. Here, you'll master "lens-switching"—fluidly viewing a single moment (say, the sting of an email notification) through the *khandhas* (as clumping aggregates fueling craving), *āyatanas* (as sense doors hijacked by contact), and *dhātus* (as elemental fluxes beyond self). From these foundations, we extend the dissection to canonical pillars like the Four Noble Truths, the faculties, the path factors, *satipaṭṭhāna*, and dependent arising, weaving *sutta* wisdom into *Abhidhamma* precision.

Each chapter unfolds with a modern hook—a relatable scenario like Zoom-call overload or browser-tab temptation—followed by doctrinal core, guided practices, and rigorous assessments. Visual "plates" (diagrammatic tools) and tables serve as your workbench, while micro-logs invite personal integration. This volume isn't an endpoint; it's a bridge to deeper integration in Volumes 3 and beyond.

As the Buddha taught, reality is dissected not to fragment, but to reveal wholeness. May your study here awaken the surgeon within, wielding wisdom with grace.

Who This Book Is For

This volume speaks to those at the crossroads of ancient wisdom and modern turmoil:

- **Meditators and Insight Practitioners:** If you're deepening *vipassanā*, seeking sharper tools to dissect moments of arising craving or aversion, these analytical lenses will refine your on-the-cushion and off-the-cushion practice.
- **Therapists and Mental Health Professionals:** Integrating mindfulness? Dissect client narratives through *khandhas* (ego-clumps) or *āyatanas* (relational triggers) to foster breakthroughs in anxiety, trauma, or relational patterns.
- **Philosophers and Curious Minds:** Grappling with questions of self, reality, and freedom? The *Abhidhamma's* dissection echoes quantum uncertainty and phenomenology, bridging Eastern insight with Western inquiry.
- **Educators and Study Groups:** Teachers of Dhamma or psychology will find ready-made drills, assessments, and visuals for classroom vitality.

- **Everyday Seekers:** *If life's "traffic jams" of emotion leave you drained, this book offers practical phenomenology—reframing a coffee break as a dhātu triad or procrastination as a path-factor shortfall.*

No prior Abhidhamma knowledge is assumed beyond Volume 1, though newcomers may benefit from its enumerative foundations. All are welcome: the weary professional, the devoted parent, the restless student. If your mind hungers for clarity amid flux, this is your invitation.

How to Use This Book

Approach this volume as a living laboratory, not a linear read. Its structure mirrors the Vibhaṅga's method: orient, dissect, practice, reflect, integrate. Here's your guide:

1. **Chapter Flow:** *Begin with the "Orientation" (why it matters) and "Modern Hook" to ground in relevance. Dive into the "Doctrinal Core" for precise Abhidhamma exposition, tied to primary references (e.g., Vibhaṅga suttas). Use "Diagram Hooks" and plates to visualize—sketch them yourself for embodiment.*
2. **Practice Drills:** *Allocate 5–12 minutes daily for guided exercises (classroom or solo). These build "lens-switching" muscle: analyze a breath, a thought, a memory through khandha-āyatana-dhātu. Journal in "Micro-Logs" to track shifts.*
3. **Assessments as Allies:** *Treat the pack (True/False, Fill-in-the-Blanks, etc.) as iterative mirrors. Score yourself, then revisit weak spots. Short answers and scenarios bridge theory to life—e.g., dissect a "road-rage" moment.*
4. **Visuals and Tables:** *Print plates at 300 dpi for annotation. Tables (e.g., T V2.10 Triad vs. Aggregate) are debugging tools—reference during drills.*
5. **Pacing:** *Solo? One chapter weekly, with review in Ch. 12. Group? Pair discussions on scenarios; use Quick Quizzes as warm-ups.*
6. **Integration:** *End with "Takeaway Box" bullets. Cross-reference to Volume 1 for enumeration recall. For deeper dives, consult Primary References Teaching Text Book (trainer's appendix).*

Read actively: pause to apply. The Abhidhamma awakens through doing, not devouring. May your engagement yield fruit.

Scope of Volume 2

Volume 2 encompasses the Vibhaṅga's analytical core, dissecting reality through three primary lenses (khandha, āyatana, dhātu) and extending to key canonical frameworks. Spanning 12 chapters across 222 pages, it covers:

- **Foundational Lenses (Ch. 1–5):** *Mastery of aggregates (five heaps), sense bases (twelve doors), and elements (eighteen triads), with drills for single-moment analysis.*
- **Process Dissection (Ch. 6–7):** *Contact (phassa) and feeling (vedanā) as present-effect pivots, linking to craving's ignition.*

- **Ethical and Meditative Factors (Ch. 8–10):** Faculties (*indriya*), path factors (*maggaṅga*), and *satipaṭṭhāna* blocks, with behavioral counters to hindrances.
- **Causal Synthesis (Ch. 11):** Dependent arising (*paṭiccasamuppāda*) preview, focusing links 3–7 in *vibhaṅga* style.
- **Culmination (Ch. 12):** Review, error-fixing index, and readiness for Volume 3 (*Dhātukathā*).

Global elements include 20+ figures/plates (diagrammatic tools), 25 tables (contrast grids, drill scripts), and consolidated answer keys. Pāli terms are italicized with English glosses; modern hooks tie to daily *dukkha* (e.g., app alerts, Zoom fatigue). Scope excludes full *Vibhaṅga* exegesis, focusing on applied psychology for awakening—preparing for elemental matrices in later volumes.

Pedagogy and Assessments

Our pedagogy embodies the Buddha's *ehi-passiko* ("come and see")—inviting direct verification through layered engagement:

- **Hook and Orient:** Each chapter opens with a "Modern Hook" (e.g., "Traffic Jam Triad Flash") and 3–6-line "Orientation" to spark relevance, countering Abhidhamma's reputation for aridity.
- **Doctrinal Core:** Precise, tied expositions from *Vibhaṅga* and suttas, with Primary References Teaching Text Book cross-links for authenticity.
- **Guided Practices:** 5–12 minute drills (classroom/solo) build skills progressively: isolation (one lens), switching (trio), application (scenarios). Emphasizes embodiment via breathwork, journaling, and paired shares.
- **Visual Scaffolding:** Custom plates (A4 PNGs, 300 dpi) as interactive tools—label, overlay, annotate. Tables (e.g., T V2.16 *Bojjhaṅga* Cues) as "quick fixes" for hindrances.

Assessments form a balanced "gauntlet" for integration:

- **Recall:** 10 True/False, 10 Fill-in-the-Blanks (word banks provided), 10 Matching.
- **Application:** Label-the-Diagram (1–2), 2 Short Answers, 1 Scenario Case.
- **Reflection:** 1 Micro-Log (60–90s/200 words), Quick Quiz (5 multiple-choice).
- **Synthesis:** Takeaway Box (1–3 bullets).

Keys follow immediately, with rubrics prioritizing depth (e.g., "Shows lens-switch fluidity?"). Not tests, but mirrors—encouraging iteration. For trainers: Appendix with error-index and readiness checklists. This fosters not rote knowledge, but lived wisdom.

Relationship to Later Volumes

- **Direct bridge to Vol. 3 (Dhātukathā):** the agility trained here is pushed into **present-flow tracking** of links 3→7 (*viññāṇa* → *nāma-rūpa* → *saḷāyatana* → *phassa* → *vedanā*), preparing precise work at the live hinge **C2** (*vedanā*→*taṇhā*).
- **Setup for the Paṭiloma series (later volumes):** clean tone-meeting, door policy, and effort design lay the groundwork for **reversal** training (cessation arc) explored in depth beyond Vol. 3.
- **Continuity of artifacts:** the same A4 plates, crosswalks, and assessment style continue, so learners and instructors carry a stable toolkit through the series.

_Vol.2 Abhidhamma

How to read (a practical note)

- Keep language **impersonal**: “seeing occurs,” “pleasant tone is known,” “intending to click.” This reduces self-view and highlights conditions.
- Start small: one episode, one diagram, one micro-log line.
- Revisit the **Tables & Figures**: they are teaching tools, not decoration. Use them in class and in your own notes.

Gratitude

This pedagogy stands on well-kept foundations of the Abhidhamma tradition and modern classroom experience. Thanks to the teachers and editors whose work supports the definitional clarity and set-counts used throughout; and to the many learners whose honest reports shaped the drills, scenarios, and micro-logs.

May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

With Respect

The Author

Sao Dhammasami

Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— *Bhikkhu Indasoma Siridantamahapalaka*

The Author

DIGITAL ACCESS NOTE

*To support learning and integration, this volume is accompanied by **downloadable prompt cards and visual aids**. These resources are designed for classroom use, personal study, and practice integration.*

*Readers are encouraged to **scan the QR code below** to download, print, and use these materials as supportive companions to the text.*

Access Link:

<https://photos.app.goo.gl/RtnE2Sp8QzMUr77w6>

Scan to Download:



“Scan here for Prompt Cards & Visual Aids — ready to download and print.”

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Volume 2 Syllabus — Vibhaṅga: Dissecting Reality

Series: *Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)*

Series Overview: Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)

*In an era where the mind races through digital distractions and existential uncertainties, the ancient wisdom of the Abhidhamma offers a profound toolkit for awakening. *Abhidhamma Awakened* is a transformative series designed to bridge the gap between classical Buddhist psychology and contemporary life. Drawing from the Abhidhamma Piṭaka—the Buddha's detailed "Higher Teaching" on the nature of reality—this curriculum demystifies the mechanics of consciousness, perception, and liberation. Volume 1 laid the groundwork with systematic enumeration: cataloging the building blocks of experience in lists and matrices that reveal the mind's hidden architecture. Now, Volume 2 shifts gears from mere listing to deep dissection. Here, we enter the realm of *Vibhaṅga* ("Analysis" or "Dissection"), the second book of the Abhidhamma Piṭaka, where phenomena are not just named but vivisected through multiple analytical lenses. This volume empowers learners to wield these tools like a surgeon's scalpel, cutting through illusion to uncover the interdependent flux of existence. Whether you're a meditator seeking sharper insight, a therapist integrating mindfulness into practice, or a curious philosopher grappling with the self, *Vibhaṅga: Dissecting Reality* equips you to analyze your inner world with precision and compassion.*

The Role of Volume 2: From Enumeration to Analysis

*If Volume 1 was the architect sketching blueprints—enumerating the 89 (or 121) types of consciousness, the 52 mental factors, and the 28 material phenomena—Volume 2 is the engineer stress-testing those structures. The *Vibhaṅga* invites us to move beyond rote memorization into dynamic analysis, echoing the Buddha's own method in the suttas: breaking down experience into its constituent parts, then reassembling them to reveal patterns of suffering and freedom. This volume's core pedagogy revolves around "lens-switching"—a practice that trains the mind to pivot fluidly among three canonical frameworks, fostering the flexibility essential for vipassanā (insight meditation). These lenses are:*

*- Khandha (Aggregates): The five heaps—*rūpa* (form), *vedanā* (feeling), *saññā* (perception), *saṅkhāra* (formations), and *viññāṇa* (consciousness)—that clump into the illusion of a solid "self." Through khandha analysis, we dissect how sensory input aggregates into craving and clinging, offering a psychological map for deconstructing ego-driven habits in daily life.*

- *Āyatana (Sense Bases): The twelve doors of contact—six internal (eye, ear, nose, tongue, body, mind) and six external (forms, sounds, odors, flavors, tangibles, ideas)—that gatekeep our engagement with the world. Āyatana dissection highlights the relational dance between perceiver and perceived, illuminating how modern overstimulation (think endless notifications) hijacks attention and fuels dukkha (unsatisfactoriness).*

- *Dhātu (Elements): The eighteen un compounded "realms"—six internal and external sense bases paired with consciousness—that strip experience to its elemental essence. This lens, the most abstract, reveals the impersonal, ever-shifting *dhammas* (phenomena), akin to quantum physics' view of reality as probabilistic waves rather than fixed particles.*

Learners begin by practicing these switches in isolation: analyzing a single moment of experience (e.g., tasting coffee) first through khandhas (the aggregate sensations), then āyatanas (the tongue-base contacting flavor), and finally dhātus (the elemental dissociation of contact and awareness). Exercises build progressively, using guided reflections, journaling prompts, and paired discussions to internalize the shifts. This isn't dry scholasticism; it's applied phenomenology for the 21st century, helping you troubleshoot anxiety as a khandha-clump or reframe social media scrolls as āyatana-overload.

Extending the Analysis: Canonical Threads in Vibhaṅga Style

*Once proficient in the foundational trio, Volume 2 extends the *Vibhaṅga* method to broader canonical categories, weaving in the suttas' ethical and meditative dimensions. Each chapter applies lens-switching to one key framework, dissecting it layer by layer:*

- *Noble Truths (*Ariyasacca*): Analyze the four truths—suffering, origin, cessation, path—through aggregates (suffering as khandha-clinging), sense bases (origin as āyatana-craving), and elements (cessation as dhātu-equipoise). Modern tie-in: Reframing climate anxiety as a truth to be dissected, not drowned in.*

- *Faculties (*Indriya*): The 22 powers—from faith (*saddhā*) to wisdom (*paññā*)—dissected as mental formations fueling enlightenment. Switch lenses to see how a faculty like mindfulness (*sati*) operates across sensory doors.*

- *Path Factors (*Maggaṅga*)*: The 37 wings of awakening, broken down into aggregates of volition or elements of resolve, emphasizing the noble eightfold path's practical rollout in ethical decision-making.

- *Satipaṭṭhāna (Foundations of Mindfulness)*: The four establishments—body, feelings, mind, dhammas—analyzed as āyatana gateways to insight, with dhātu-lens revealing their elemental purity. Includes breathwork labs to embody the practice.

- *Dependent Arising (*Paṭiccasamuppāda*)*: The 12-link chain of causation, vivisected through all lenses: khandhas as the links' aggregate substance, āyatanas as their interactive triggers, dhātus as their unconditioned undercurrent. Culminates in a chapter on reversing the chain for liberation, with scenarios from relational therapy.

This progression mirrors the **Vibhaṅga**'s structure: exhaustive breakdown followed by synthesis, ensuring learners not only understand but **embody** the analysis. Visual aids are central—each chapter features custom "plates" (diagrammatic illustrations) formatted as A4 landscape PNG files at 300 dpi (sRGB color space) for crisp printing or digital viewing. Labels sit outside the diagram borders for clarity, with a single transparent overlay per plate to highlight analytical layers (e.g., khandha contours over an āyatana wheel). **Pāli** terms appear in italics throughout, grounding the text in authenticity while English explanations make it accessible. These plates aren't mere decorations; they're interactive tools for annotation during study groups or solo reflection.

Assessment: Rigorous Reflection for Lasting Integration

To forge knowledge into wisdom, every chapter closes with our signature assessment pack—a balanced gauntlet testing recall, application, and creativity. Designed for self-paced learners or classroom use, it includes:

- *10 True/False Questions*: Quick probes of conceptual accuracy (e.g., "All dhātus are impermanent: T/F").

- *10 Fill-in-the-Blanks*: Reinforce terminology (e.g., "The aggregate of _____ (**saññā**) labels sensory data").

- 10 Matching Items: Pair lenses with examples (e.g., match "craving at eye-base" to āyatana).
- Label-the-Diagram: Hands-on annotation of a chapter plate, switching lenses on a provided template.
- 2 Short-Answer Questions: Concise explanations (e.g., "How does khandha-analysis reveal the 'self' as empty?").
- 1 Scenario-Based Question: Real-world application (e.g., "Dissect a road-rage episode using āyatana and path factors").
- 1 Micro-Log: A 200-word reflective entry tracking personal insight shifts.
- Quick Quiz (5 Questions): Multiple-choice sprint for retention.

Full answer keys follow immediately, with rubrics for open-ended items emphasizing depth over rote answers. This pack isn't punitive; it's a mirror, reflecting progress while inviting iteration—much like the Buddha's encouragement to "come and see" for yourself.

Why Vibhaṅga Matters Now

*In a world of fragmented attention and synthetic realities, *Vibhaṅga: Dissecting Reality* restores the mind's native clarity. By mastering these analytical lenses, you'll not only grasp the Abhidhamma's elegance but awaken to the living truth of impermanence (*anicca*), suffering (*dukkha*), and non-self (*anattā*). This volume isn't an endpoint but a launchpad: from dissection emerges integration, from analysis arises freedom. Join us in awakening the Abhidhamma—not as dusty doctrine, but as a vibrant psychology for modern minds. Enroll, dissect, and discover the reality that's always been staring back from your own awareness.*

Saṃvega and viriya await—may your study be fruitful.

Ch. 1 — The Three Lenses: *Khandha* • *Āyatana* • *Dhātu*

What You'll Learn

*This chapter unveils the art of reading the same lived moment through three transformative lenses from the **Vibhaṅga**: as the five **khandhas** (aggregates) that gather sensory flux into the deceptive solidity of experience; as the twelve **āyatanas** (sense bases) that orchestrate the dance of contact between inner faculties and outer stimuli; or as the eighteen **dhātus** (elements), parsed into door–object–knowing triads that expose the raw, unowned mechanics of awareness. You'll engage in guided "lens-flips," selecting a single short episode—perhaps a sudden laugh or a twinge of doubt—and rotating through these perspectives to intimately sense each view's strengths and limits. The **khandha** lens excels at unmasking how feelings (**vedanā**) and perceptions (**saññā**) congeal into habitual patterns, yet it can blur the precise points of entry; **āyatanas** pinpoint those gates with relational clarity, though they risk overlooking the deeper bundling of mind-stuff; **dhātus** deliver the ultimate impersonality, dissolving all into elemental transience, but may feel too detached for immediate ethical navigation. Through iterative practice—journaling flips, group shares, and timed reflections—you'll cultivate the liberating habit of not fixating on one "favorite map," echoing the Buddha's call in the **Dhammapada** to see phenomena "as they really are." This foundation readies you for dissecting more layered classroom cases, from interpersonal conflicts to meditative plateaus, with the analytical agility of a seasoned **dhammānusārī** (one who follows the Dhamma).*

Modern Hook: The Slack Ping During Focus Time

*Picture this: You're locked into a creative groove, words flowing like a steady stream, when—*ding*—a Slack ping erupts on your screen, shattering the silence with a colleague's query: "Quick check-in on the report?" In the **khandha** lens, it registers as an aggregate storm—a sharp **vedanā** spike of irritation aggregating with **saññā**'s snap-judgment ("not now!") and **saṅkhāra**'s knee-jerk urge to type back, all underpinned by flickering **viññāṇa**, turning a mere blip into a full-blown mood dip. Flip to **āyatanas**, and the scene refines to a targeted collision: the eye-base (**cakkhāyatana**) brushing against visible form (**rūpāyatana**), igniting eye-consciousness (**cakkhuvīññāṇa**) that cascades into mind-base (**manāyatana**) grappling with the idea (**dhammāyatana**) of obligation. Through the **dhātu** triad, it depersonalizes entirely: door (eye-element, **cakkhudhātu**) meets object (form-element, **rūpadhātu**), birthing knowing (eye-consciousness-element, **cakkhuvīññāṇadhātu**)—a neutral triad, devoid of any inherent "interruption," just dhammic dominoes falling in the attention economy. This hook grounds the ancient in the now, empowering you to alchemize productivity-killers into insight labs: next ping, pause, flip, and watch *dukkha* dissolve.*

Ch. 1 — The Three Lenses: *Khandha* • *Āyatana* • *Dhātu*

Orientation (why this matters)

A single lived moment can be seen three ways: as five aggregates (*khandhā*), as twelve sense-bases (*āyatanāni*), or as eighteen elements (*dhātuyo*). Each lens reveals lawful structure without a “self” hiding inside. Training flexible “lens-flips” turns abstract Abhidhamma into a working diagnostic you can apply to Slack pings, cravings, and conflicts in seconds. The aim here is agility, not allegiance to one map. As you practice flipping lenses on one short episode, you’ll feel how each view highlights different leverage for insight and conduct. (Primary References Teaching Text Book: Manual of Abhidhamma; *Breaking the Wheel* By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Diagram Hook (what to draw/see)

Plate V2.1 — “Three-Lens Overlay on One Ping.”

Caption: “Same moment, three analyses: *khandha*, *āyatana*, *dhātu*.”

Doctrinal Core (precise Abhidhamma explanation)

- ***Khandha* (Aggregates).** Five functions: *rūpa* (form), *vedanā* (feeling-tone), *saññā* (perception/marking), *saṅkhārā* (formations/volitions), *viññāṇa* (consciousness). In a moment like “seeing a Slack icon,” a full unit arises and passes: color/shape (*rūpa*), knowing at the eye (*viññāṇa*), a pleasant/neutral “taste” (*vedanā*), labeling “Slack” (*saññā*), leaning/intention (*saṅkhārā*). None of these is an owner; together they make the episode that conditions the next. (Primary References Teaching Text Book: Manual of Abhidhamma; U Thittila.)
- ***Āyatana* (Sense Bases).** Twelve doors: six internal (eye, ear, nose, tongue, body, mind) and six external (forms, sounds, odors, tastes, tangibles, ideas). Contact (*phassa*) is the meeting of base+object+matching consciousness. In our ping: eye-base + visible form + eye-consciousness; then mind-base + “to-do” idea + mind-consciousness. Seeing doors clarifies “where” to install wise restraint and session-length policies. (Primary References Teaching Text Book: Manual of Abhidhamma; Mahāsi.)
- ***Dhātu* (Elements).** Eighteen elements = the twelve bases + the six consciousnesses as distinct “knowings.” This lens strips language to impersonal functions: door, object, knowing. It is excellent for cooling identity heat: “eye-element meets form-element; eye-consciousness-element knows.” (Primary References Teaching Text Book: Manual of Abhidhamma; Dr. Nandamāla.)
- **Link to Dependent Origination.** The Present Effect sequence (3–7: *viññāṇa* → *nāma-rūpa* → *saḷāyatana* → *phassa* → *vedanā*) is the aggregates rolling at the doors. Feeling (*vedanā*) is the live hinge to craving (*taṇhā*, C2); reading an episode via any lens lets you meet tone early and

keep it clean. (Primary References Teaching Text Book: Breaking the Wheel By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Modern hook — “Slack ping during focus time.”

- *As aggregates: a tiny vedanā spike → saññā labels “urgent” → saṅkhārā leans to click.*
- *As bases: eye-base + form + eye-consciousness → contact → tone.*
- *As elements: door/object/knowing triad appears; no owner required; tone is information, not an order.*

Practice Section (guided drills; 5–12 minutes; classroom + solo)

A. Classroom (6 minutes).

1. **Live demo (2').** Show Plate V2.1; teacher narrates the ping in three passes (*khandha* → *āyatana* → *dhātu*).
2. **Pair flip (3').** Partner A reads a 1-line episode (“phone flashes on desk”); Partner B maps it in *khandha* terms; switch to *āyatana*; switch to *dhātu*.
3. **Group debrief (1').** What leverage felt clearest in each lens?

B. Solo (8 minutes).

1. **One-episode tri-pass (5').** Recall one micro-event from today. Write three quick lines:
 - *Khandha*: “form... knowing... tone... labeling... leaning.”
 - *Āyatana*: “door + object + consciousness → contact → tone.”
 - *Dhātu*: “eye-element with form-element → eye-consciousness-element.”
2. **C2 guard (3').** Note the exact *vedanā* word (*pleasant* / *unpleasant* / *neutral*). Commit one cooling move: name tone; widen 10% to hands/feet; one long exhale; schedule instead of click. (Primary References Teaching Text Book: *Mahāsi*; *Breaking the Wheel* By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Assessment Pack

(Counts fixed by series spec. Provide answer keys right after each pack.)

True/False (10)

1. The khandha lens always implies a “self” behind the aggregates. — **F** (Aggregates are ownerless functions.)
2. Āyatana analysis pairs each internal base with a matching external object. — **T**
3. In dhātu, “mind-element” and “mind-consciousness-element” are identical. — **F** (They are distinct functional elements.)
4. Phassa requires door, object, and matching consciousness. — **T**
5. The “Slack ping” can be read entirely with the three dhātu of ear-door alone. — **F** (Eye-door may be primary if you saw the icon; multiple doors may engage.)
6. Vedanā is emotion. — **F** (It’s just tone: pleasant/unpleasant/neutral.)
7. Lens-flipping helps you meet vedanā before taṇhā recruits you. — **T**
8. The āyatana lens is useless for restraint. — **F** (It’s the “door policy” lens.)
9. The five aggregates can arise without viññāṇa. — **F** (Viññāṇa is part of the unit.)
10. In dhātu analysis, grammar becomes impersonal to reduce ownership. — **T**

Answer key with notes: See bold T/F above; key rationale given inline.

Fill-in-the-Blanks (10)

Word bank: **rūpa, vedanā, saññā, saṅkhārā, viññāṇa, āyatana, dhātu, phassa, taṇhā, upekkhā**

1. The aggregate that “labels” is _____. → **saññā** (marking/perception)
2. Door + object + consciousness meeting is called _____. → **phassa**
3. Feeling-tone is _____. → **vedanā**

4. The twelve doors are known as _____. → **āyatana**
5. The impersonal triad “door/object/knowing” belongs to the _____ lens. → **dhātu**
6. The material aggregate is _____. → **rūpa**
7. Volitional formations are _____. → **saṅkhārā**
8. Knowing at a door is _____. → **viññāṇa**
9. Craving is _____. → **taṇhā**
10. Balanced steadying of tone is _____. → **upekkhā**

Matching (10)

Match the term (Left) to its best description (Right).

- A. rūpa → 1) Material processes (pressure/temperature/motion/color)
B. vedanā → 2) Pleasant/unpleasant/neutral tone
C. saññā → 3) Marking/recognizing; labeling
D. saṅkhārā → 4) Volitions/mental factors leaning the next act
E. viññāṇa → 5) Knowing at a specific door
F. āyatana → 6) Twelve doors (six internal + six external)
G. dhātu → 7) Eighteen elements (door, object, knowing classes)
H. phassa → 8) Contact: meeting of the three
I. taṇhā → 9) Grasping impulse after tone
J. Lens-flip → 10) Practiced shift among maps to reveal leverage

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1)

Using **Plate V2.1** (blank template):

- Ring 1 (inner text): write the khandha sequence for the ping (*rūpa* → *viññāṇa* → *vedanā* → *saññā* → *saṅkhārā*).
- Ring 2 (right margin): annotate the āyatana triad (eye + form + eye-consciousness → *phassa* → *vedanā*).

- *Ring 3 (outer caption): restate the dhātu triad as “door-element / object-element / consciousness-element.”*

Key (teacher’s plate): Any correct placement that shows (i) five-part aggregate unit, (ii) base/object/knowing sequence, (iii) dhātu triad language.

Short Answer (2)

1. *In one paragraph, explain how āyatana analysis helps “door policy” and prevents taṇhā.*

Key points: Inputs, session length, contact rate; catching vedanā earlier; less recruitment.

2. *Why does dhātu language cool identity heat in a hot moment?*

Key points: Impersonal grammar; function over ownership; reduces “mine” glue; supports upekkhā.

Scenario Case (1)

Case: You’re mid-deep work; a bright banner pops up. Dissect it through all three lenses and name one C2-cooling move.

Model answer: Khandha: form/knowing/tone/label/lean. Āyatana: eye + form + eye-consciousness → contact → tone. Dhātu: eye-element with form-element; eye-consciousness-element knows. **Move:** name tone “pleasant,” schedule check, one exhale, look away.

Micro-Log (1)

60–90s template: “Door=; Object=; Tone=; Label I noticed=; Lean=; Move I chose=; 10-min after-taste=clean/muddy.”

Quick Quiz (5) — Multiple Choice

1. *Which lens best supports restraint at the inputs?*

A) Khandha B) Āyatana C) Dhātu D) Tilakkhaṇa → **B**

2. *Which aggregate is the hinge to taṇhā?*

A) saññā B) vedanā C) saṅkhārā D) viññāṇa → **B**

3. *“Eye-element meets form-element” belongs to: A) khandha B) āyatana C) dhātu → C*

4. *Contact requires: A) Door+object B) Object+knowing C) Door+object+matching knowing → C*

5. The practice of shifting maps to see leverage is: A) Fusion B) Lens-flip C) Nominalism D) Abstraction → **B**

Takeaway Box (1–3 bullets)

- Same moment, three lawful views: *khandha* (ingredients), *āyatana* (doors), *dhātu* (elements).
- Flip lenses to catch *vedanā* early and keep C2 (*vedanā* → *taṇhā*) clean.
- Use *āyatana* for door policy, *khandha* for de-personalizing experience, *dhātu* for cooling identity heat. (Primary References Teaching Text Book: *Breaking the Wheel* By Sao Dhammasami@Indasoma Siridantamahalapaka; *Manual of Abhidhamma*.)

Figures & Tables (for this chapter)

- **Plate V2.1 — Three-Lens Overlay on One Ping (A4 PNG, 300 dpi, sRGB).**
Goal: Show one Slack-ping episode analyzed three ways. What to draw: Center event icon; inner ring: *khandha* unit; mid-ring: *āyatana* triad → *phassa* → *vedanā*; outer captions: *dhātu* triad. Labels outside; one transparent overlay only.
- **Plate V2.2 — Lens-Flip Flow (A4 PNG).**
Goal: Train switching: episode → choose lens → identify handle (door/tone/grammar) → pick move → 10-min after-taste note.

Table T V2.1 — Khandha–Āyatana–Dhātu Crosswalk.

Columns: “Feature in moment” | “Khandha term” | “Āyatana triad piece” | “Dhātu element.”

<i>Feature in moment (classroom label)</i>	<i>Khandha term (pañcakkhandhā)</i>	<i>Āyatana triad piece (internal / external / paired knowing*)</i>	<i>Dhātu element (18-dhātu set)</i>
<i>Seen icon (red badge)</i>	<i>rūpa-khandha</i>	<i>Internal: eye (cakkhāyatana) / External: visible form (rūpāyatana) / Knowing: eye-consciousness</i>	<i>Eye-base element, Visible-form element, Eye-consciousness element</i>
<i>Heard ping</i>	<i>rūpa-khandha (as sound-material)</i>	<i>Ear (sotāyatana) / Sound (saddāyatana) / Ear-consciousness</i>	<i>Ear-base, Sound, Ear-consciousness</i>
<i>Phone vibration (pressure)</i>	<i>rūpa-khandha (tangible)</i>	<i>Body (kāyāyatana) / Tangible (phoṭṭhabbāyatana) / Body-consciousness</i>	<i>Body-base, Tangible, Body-consciousness</i>
<i>Smell of coffee</i>	<i>rūpa-khandha (odor)</i>	<i>Nose (ghānāyatana) / Odor (gandhāyatana) / Nose-consciousness</i>	<i>Nose-base, Odor, Nose-consciousness</i>
<i>Taste of tea</i>	<i>rūpa-khandha (taste)</i>	<i>Tongue (jivhāyatana) / Taste (rasāyatana) / Tongue-consciousness</i>	<i>Tongue-base, Taste, Tongue-consciousness</i>
<i>Thought of “Who messaged me?” (concept)</i>	<i>Not a khandha of rūpa; concept = paññatti (mind-door object)</i>	<i>Mind (manāyatana) / Mental object (dhammāyatana) / Mind-consciousness</i>	<i>Mind-base, Mental-object, Mind-consciousness</i>
<i>Felt pleasantness at ping</i>	<i>vedanā-khandha</i>	<i>(Arises with the triad above; not its own āyatana)</i>	<i>Not a separate dhātu; present within mind-element/consciousness taking that object</i>
<i>Recognition “Slack ping”</i>	<i>saññā-khandha</i>	<i>(Arises with the triad above)</i>	<i>As above (no distinct dhātu; present with consciousness knowing object)</i>
<i>Intention “check it now”</i>	<i>saṅkhāra-khandha (incl. cetanā)</i>	<i>(Arises with the triad above)</i>	<i>As above (volition co-arises with the knowing mind)</i>

Knowing itself	viññāṇa-khandha	The “knowing” member of the triad (e.g., ear-consciousness)	One of the six consciousness elements (eye/ear/nose/tongue/body/mind)
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**Classroom note: We say “āyatana triad” to coach the phassa formula (base + object + corresponding consciousness). Only the first two are literally āyatanas; the third is the matching viññāṇa-dhātu.*

- **Table T V2.2 — One Episode → Three Views (Worked Sample).**
Columns: “Episode line” | “Khandha parse” | “Āyatana parse” | “Dhātu restatement” | “Leverage/Move.”

Episode: “During focused work, a Slack ping sounds; hand twitches toward the phone; a thought ‘maybe it’s urgent’ appears.”

Episode line	Khandha parse (what aggregates are manifest)	Āyatana parse (which bases/objects/knowing)	Dhātu restatement (18 elements involved)	Leverage / Move (class cue)
“Ping sounds.”	rūpa (sound), then viññāṇa (ear-consciousness), with co-arising vedanā/saññā/saṅkhāra	Ear-base + Sound-object + Ear-consciousness (contact triad)	Ear-base element; Sound element; Ear-consciousness element	Name the triad out loud (silently): “hearing—pleasant.” 1–2 beat pause.
“Pleasant tingle.”	vedanā-khandha prominent; others present	Same ear-triad still conditions pleasant feeling	Same as above; feeling is not a separate dhātu	Tag C2 risk: “wanting.” Keep hands still for one breath.
“Hand twitches.”	saṅkhāra-khandha (intention + effort); rūpa (motion)	Body-base + Tangible-object (vibration/pressure) + Body-consciousness	Body-base; Tangible; Body-consciousness	Micro-relax shoulder/hand; re-anchor posture.
“Thought: maybe urgent.”	viññāṇa (mind-consciousness) with saññā (label), vedanā (pleasant/anxious), saṅkhāra (planning)	Mind-base + Mental object (concept) + Mind-consciousness	Mind-base; Mental-object; Mind-consciousness	Label: “thinking/planning.” Park storyline; return to chosen task label.
“Urge to check now.”	saṅkhāra (volition), fueled by taṇhā/upādāna (not khandhas but active)	Mind-door loop sustaining intention to act	Mind-base; Mental-object; Mind-consciousness (volition present)	Insert rule: “Finish current line, then check.” Set 30–60s timer if needed.

Teacher notes (use in class):

- Drive home the one episode → three simultaneous views: (1) **Khandha**: which aggregate is salient now? (2) **Āyatana/triad**: name base + object + knowing. (3) **Dhātu**: restate as elements.
- Keep phrasing impersonal; no “I/me.”
- KPI: learners can name the active triad within 3 seconds and state one micro-move that prevents the C2 handoff (*vedanā* → *taṇhā*).

Answer Keys (consolidated)

All keys are provided immediately under each assessment block above for teacher convenience and self-study verification. Open-ended items include key points/rubrics rather than single phrases to allow valid variations.

How this chapter fits the series arc

This first chapter is your “analysis gearbox.” By the time we reach Chapters 3–5 (Noble Truths, Faculties, Path Factors) you’ll reuse these flips for ethical design and meditation diagnostics, and in later chapters on *Satipaṭṭhāna* and *Paṭiccasamuppāda* you’ll map the very same moments to link-work and path tasks. Volume 3 will push this agility into present-flow tracking (links 3–7) toward the live hinge at C2.

With mettā—on to the next lens.

Plate V2.1 — Three-Lens Overlay on One Ping

"Same moment, three analyses khandha āyatana dhātu"

1

...

"DING"

Slack Ping

Khandha (Aggregate)

Āyatana (Bases)

Dhātu (Elements)

Hide Slack Ping Analysis

Khandha Lens: Five Aggregates

1. rūpa (form/material)

Material processes: pressure, temperature, motion, color

In Slack ping: Screen colors, shapes, notification badge

Physical foundation of experience

2. vedanā (feeling-tone)

Pleasant, unpleasant, neutral tone

In Slack ping: Sharp spike of irritation or curiosity

Evaluative tone - hinge to craving

3. saññā (perception/markings)

Marking, recognizing, labeling features

In Slack ping: Recognition as "Slack", "urgent", "colleague"

Cognitive labeling and pattern recognition

4. saṅkhārā (formations/volitions)

Volitions, mental factors leaning the next act

In Slack ping: Urge to click, intention to respond, knee-jerk reaction

Volitional momentum toward action

5. viññāṇa (consciousness)

Knowing at a specific door

In Slack ping: Eye-consciousness seeing, mind-consciousness processing

Awareness function at sense doors

Khandha Sequence Flow:

rūpa

→

viññāṇa

→

vedanā

→

saññā

→

saṅkhārā

Form → Knowing → Tone → Labeling → Leaning

Slack Ping Analysis: Three Views

As Khandha: Aggregate storm unfolds

rūpa: Screen colors, notification badge, text shapes

viññāṇa: Eye-consciousness seeing, mind-consciousness processing

vedanā: Sharp irritation spike (unpleasant tone)

saññā: Snap-judgment labeling "interruption!", "not now!"

saṅkhārā: Knee-jerk urge to type back, mood shift formations

Insight: Shows how feeling and perception congeal into habitual patterns

Limitation: Can blur the precise points of entry

As Āyatana: Targeted collision at sense doors

primary: eye-base + visible form + eye-consciousness → contact

cascade: mind-base + obligation/idea + mind-consciousness → decision pressure

result: Contact generates vedanā tone, conditions next moment

Insight: Pinpoints gates with relational clarity, supports door policy

Limitation: May overlook deeper bundling of mind-stuff

As Dhātu: Impersonal elemental mechanics

visual: eye-element meets form-element → eye-consciousness element

mental: mind-element meets idea-element → mind-consciousness element

: Dhammic dominoes falling, no inherent "interruption"

Insight: Ultimate impersonality dissolves ownership and identity heat

Limitation: May feel too detached for immediate ethical navigation

Lens-Flip Training:

Same moment, three lawful views: khandha (ingredients), āyatana (doors), dhātu (elements). Flip lenses to catch vedanā early and keep C2 (vedanā → tanhā) clean. Use āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat.

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Plate V2.1 — Three-Lens Overlay on One Ping

"Same moment, three analyses khandha āyatana dhātu"



Slack Ping Analysis: Three Views

As Khandha: Aggregate storm unfolds

rūpa: Screen colors, notification badge, text shapes

viññāṇa: Eye-consciousness seeing, mind-consciousness processing

vedanā: Sharp irritation spike (unpleasant tone)

saññā: Snap-judgment labeling "interruption!", "not now!"

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🌀 Lens-Flip Training:

Same moment, three lawful views: khandha (ingredient), āyatana (doors), dhātu (element). Flip lenses to catch vedanā early and keep C2 (vedanā → taṇhā) clean. Use āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat.

 Lens-Flip Practice

A. Classroom (6 mins)

Live demo → Pair flip→ Group debrief

B. Solo (8 mins)

One-episode tri-pass → C2 guard practice

Khandha –Āyatana–Dhātu Crosswalk :

Feature in Moment	Khandha Term	Āyatana Piece	Dhātu Element
Visual notification	rūpa (form)	rūpāyatana(form-base)	rūpadhātu(form-element)
Seeing function	viññāṇa (consciousness)	cakkhāyatana(eye-base)	cakkhudhātu(eye-element)
Irritation tone	vedanā (feeling)	result of phassa	conditions next triad
Recognition "urgent"	saññā (perception)	dhammāyatana process	manoviññādhātu function
Urge to click	saṅkhārā (formation)	manāyatana activity	volitional element arising

 Lens-Flip Mastery:

The aim is agility not allegiance to one map. Train flexible lens-flip to catch vedanā early and keep C2 (vedanā → taṇhā) clean. Each lens reveals different leverage: āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat. Practice until switching becomes automatic and insightful.

 Lens-Flip Practice

A. Classroom (6 mins)

Live demo → Pair flip→ Group debrief

B. Solo (8 mins)

One-episode tri-pass → C2 guard practice

Classroom : Guided Lens-Flipping

Start6-min Timer

Three-Step Classroom Flow:

Step 1: Live Demo (2 minutes)

Instruction: Teacher narrates Slackping in three passes: khandha → āyatana → dhātu

Details: Show Plate V2.1; demonstrate lens-flipping technique with clear transitions

Current

Step 2: Pair Flip (3 minutes)

Instruction: Partner A: 1-line episode; Partner B: maps through all three lenses

Details: Switch roles; practice rapid lens transitions; focus on different leverage points

Select

Step 3: Group Debrief (1 minute)

Instruction: Share: What leverage felt clearest in each lens?

Details: Quick round-robin sharing of insights and preferred analytical approaches

Select

Sample Episode for Practice:

Episode : "Phone flashes on desk during reading"

Khandha mapping: Light (rūpa) → seeing (viññāṇa) → curious tone (vedanā) → "message?" (saññā) → lean to check (saṅkhārā)

Āyatana mapping: Eye-base + light form + eye-consciousness → contact → curious tone

Dhātu mapping: Eye-element meets form-element → eye-consciousness-element knows

Khandha – Āyatana – Dhātu Crosswalk :

Feature in Moment	Khandha Term	Āyatana Piece	Dhātu Element
Visual notification	rūpa (form)	rūpāyatana (form-base)	rūpadhātu (form-element)
Seeing function	viññāṇa (consciousness)	cakkhāyatana (eye-base)	cakkhudhātu (eye-element)
Irritation tone	vedanā (feeling)	result of phassa	conditions next triad
Recognition "urgent"	saññā (perception)	dhammāyatana process	mano viññāṇa dhātu function
Urge to click	saṅkhārā (formation)	manāyatana activity	volitional element arising

 Lens-Flip Mastery:

The aim is agility not allegiance to one map. Train flexible lens-flip to catch vedanā early and keep C2 (vedanā → tanhā) clean. Each lens reveals different leverage: āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat. Practice until switching becomes automatic and insightful.

 Lens-Flip Practice

A. Classroom (6 mins)

Live demo → Pair flip → Group debrief

B. Solo (8 mins)

One-episode tri-pass → C2 guard practice

Solo: One-Episode Tri-Pass

Start 8-min Timer

Lens-Flip Process (5 minutes):

- 1

Select episode
Choose one micro-event from today
- 2

Khandha pass
Map: form → knowing → tone → labeling → leaning
- 3

Āyatana pass
Identify door + object + consciousness → contact → tone
- 4

Dhātu pass
Restate: door-element + object-element → consciousness-element
- 5

Compare leverage
Which lens revealed clearest handle for wise action?
- 6

C2 guard
Note vedanā precisely: choose cooling move before tanhā

Lens-Flip Log:

Episode (micro-event from today):
e.g., coffee cup warmth, door slam, email notification...

Khandha pass:
form → knowing → tone → labeling → leaning

Āyatana pass:
door + object + consciousness → contact → tone

Dhātu pass:
door-element + object-element → consciousness-element

Which lens revealed clearest leverage?
khandha/āyatana/dhātu and why...

C2 Guard Practice (3 minutes):

Exact vedanā word
pleasant / unpleasant / neutral

Cooling move chosen:
name tone: widen to hands/feet: exhale: schedule instead of click...

Cooling Move Options:

- Name the tone: "pleasant", "unpleasant", "neutral"
- Widen awareness 10% to hands/feet
- Take one long conscious exhale
- Schedule instead of immediate reaction
- Apply impersonal language "seeing occurs", "irritation arises"

Save Lens-Flip Log

Khandha – Āyatana – Dhātu Crosswalk:

Feature in Moment	Khandha Term	Āyatana Piece	Dhātu Element
Visual notification	rūpa (form)	rūpāyatana (form base)	rūpadhātu (form element)
Seeing function	viññāṇa (consciousness)	cakkhāyatana (eye-base)	cakkhudhātu (eye-element)
Irritation/tone	vedanā (feeling)	result of phassa	conditions next triad
Recognition "urgent"	saññā (perception)	dhammāyatana process	manoviññādhātufunction
Urge to click	saṅkhārā (formation)	manāyatana activity	volitional element arising

 Lens-Flip Mastery:

The aim is agility not allegiance to one map. Train flexible lens-flip to catch vedanā early and keep C2 (vedanā → tanhā) clean. Each lens reveals different leverage: āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat. Practice until switching becomes automatic and insightful.

Orientation Why This Matters

A single lived moment can be seen three ways: as five aggregates (khandhā), as twelve sense-bases (āyatanāni), or as eighteen elements (dhātuyo). Each lens reveals lawful structure without a 'self' hiding inside.

Training flexible "lens-flips" turns abstract Abhidhamma into a working diagnostic you can apply to Slack pings, cravings, and conflicts in seconds. The aim here is agility, not allegiance to one map. As you practice flipping lenses on one short episode, you'll feel how each view highlights different leverage for insight and conduct.

Primary References: Manual of Abhidhamma; Breaking the Wheel By Sao Dhammasami; U Thittila; Mahāsi; Dr. Nandamāla

Modern Hook: The Slack Ping During Focus Time

Picture this: You're locked into a creative groove, words flowing like a steady stream, when—"ding"—a Slack ping erupts on your screen, shattering the silence with a colleague's query: "Quick check-in on the report?"

Through Khandha Lens:

An aggregate storm—sharp vedanā spike of irritation aggregating with saññā's snap-judgment ("not now!") and saṅkhārā's knee-jerk urge to type back, all underpinned by flickering viññāṇa, turning a mere blip into a full-blown mood dip.

Through Āyatana Lens:

A targeted collision: eye-base brushing against visible form, igniting eye-consciousness that cascades into mind-base grappling with the idea of obligation—clear door policy implications.

Through Dhātu Lens:

Depersonalizes entirely: door (eye-element) meets object (form-element), birthing knowing (eye-consciousness-element)—a neutral triad, devoid of any inherent "interruption," just dhammic dominions falling in the attention economy.

This hook grounds the ancient in the now: Next ping, pause, flip, and watch dukkha dissolve as you alchemize productivity-killers into insight labs.

Doctrinal Core

Khandha (Aggregates)

Five functions that make up any moment of experience. In seeing a Slack icon, a full unit arises and passes: color/shape (rūpa), knowing at the eye (viññāṇa), a pleasant/neutral "taste" (vedanā), labeling "Slack" (saññā), leaning/intention (saṅkhārā). None of these is an owner; together they make the episode that conditions the next.

rūpa (form/material)

Material processes: pressure, temperature, motion, color

vedanā (feeling-tone)

Pleasant/unpleasant/neutral tone

saññā (perception/marking)

Marking/recognizing; labeling features

saṅkhārā (formations/vollitions)

Vollitions/mental factors leaning the next act

viññāṇa (consciousness)

Knowing at a specific door

Source: Manual of Abhidhamma; U Thittila

Āyatana (Sense Bases)

Twelve doors: six internal (eye, ear, nose, tongue, body, mind) and six external (forms, sounds, odors, tastes, tangibles, ideas). Contact (phassa) is the meeting of base+object+matching consciousness. In our ping: eye-base + visible form + eye-consciousness; then mind-base + "to-do" idea + mind-consciousness. Seeing doors clarifies "where" to install wise restraint and session-length policies.

Internal Bases (6)

cakkhāyatana (eye-base)

sotāyatana (ear-base)

ghāṇāyatana (nose-base)

...and 3 more

Source: Manual of Abhidhamma; Mahāsi

External Bases (6)

rūpāyatana (form-base)

saddāyatana (sound-base)

gandhāyatana (odor-base)

...and 3 more

Dhātu (Elements)

Eighteen elements = the twelve bases + the six consciousnesses as distinct "knowings." This lens strips language to impersonal functions: door, object, knowing. It is excellent for cooling identity heat: "eye-element meets form-element; eye-consciousness-element knows."

Door Elements (6)

cakkhu-, sota-, ghāṇa-, jivhā-, kāya-, mano-dhātu

Object Elements (6)

rūpa-, sadda-, gandha-, rasa-, phoṭṭhabba-, dhamma-dhātu

Consciousness Elements (6)

cakkhu-, sota-, ghāṇa-, jivhā-, kāya-, mano-viññāṇa-dhātu

Source: Manual of Abhidhamma; Dr. Nandamāla

Link to Dependent Origination

Present Effect Sequence (Links 3-7):

Links 3-7: viññāṇa → nāma-rūpa → saṁjāyatana → phassa → vedanā

The Present Effect sequence is the aggregates rolling at the doors

Critical Hinge:

vedanā (feeling) is the live hinge to taṇhā (craving)

Practical Application:

Reading episodes via any lens lets you meet tone early and keep it clean

Source: Breaking the Wheel By Sao Dhammasami

Key Takeaways

- 1 Same moment, three lawful views: khandha (ingredients), āyatana (doors), dhātu (elements).
- 2 Flip lenses to catch vedanā early and keep C2 (vedanā → taṇhā) clean.
- 3 Use āyatana for door policy, khandha for de-personalizing experience, dhātu for cooling identity heat.

Ch. 2 — Four Noble Truths by Analysis (*Vibhaṅga* mode)

Brief. Revisit *dukkha* not as mood but as lawful profile: what “counts” as *dukkha* in a moment; how *samudaya* (craving) shows up as a conditioning factor; what *nirodha* means experientially; and what *magga* looks like as specific mental factors and behaviors.

Primary References Teaching Text Book What You’ll Learn

Building on the lens-flipping agility from Chapter 1, this chapter applies the **Vibhaṅga**’s dissecting precision to the Four Noble Truths (**ariyasaccāni**), reframing them not as abstract doctrines or fleeting moods but as a lawful, experiential profile etched into every moment of mind. You’ll revisit **dukkha** (suffering) as an operational taxonomy: pinpointing what “counts” as *dukkha* in the raw data of a single arising—be it the inherent instability (**anicca**) of a thought’s flicker, the friction of contact (**phassa**), or the subtle ache of unfulfilled grasping—dissected through *khandha*-clumps, *āyatana*-collisions, and *dhātu*-dissolutions to reveal its universal footprint. From there, trace **samudaya** (origin) as the conditioning engine: how craving (**taṇhā**) manifests not vaguely but as targeted mental proliferations—sensual (**kāma**), existential (**bhava**), or annihilative (**vibhava**)—hijacking formations (**saṅkhāra**) to perpetuate the cycle, with exercises to map its handoffs in real-time episodes. Experientially, you’ll unpack **nirodha** (cessation) beyond mere “stopping”: as the vivid pause where conditions unwind, aggregates disperse without residue, and a luminous equipoise emerges, practiced through guided cessations in breath or sensation. Finally, embody **magga** (path) as concrete mechanics—the noble eightfold path unfolding as specific mental factors (**cetasika**) like right view (**sammādiṭṭhi**) as discerning wisdom, or right effort (**sammāvāyāma**) as volitional restraint—coupled with observable behaviors, such as pausing before reply or redirecting attention. Through **Vibhaṅga**-style breakdowns (e.g., truth-by-*khandha*, truth-by-*āyatana*), you’ll integrate these into a diagnostic toolkit, transforming the truths from sermon to scalpel for cutting through delusion in daily flux.

Primary References Teaching Text Book Modern Hook: The Phone-Scroll Loop

Envision the siren call of your phone during a quiet evening: thumb hovering, screen lights up with endless feeds, and suddenly you’re 20 minutes deep in a vortex of memes, news bites, and FOMO-fueled swipes—classic **dukkha** in digital drag. Through **Vibhaṅga** analysis, identify the markers: the *khandha*-layer of **vedanā**’s restless itch aggregating into **saññā**’s “just one more,” the *āyatana*-flash of eye-base latching onto form after form, or the *dhātu*-triads firing impersonally, door-to-object-to-knowing in relentless triad. Name the **samudaya** handoff: craving surges as a **kāma-taṇhā** bridge from neutral sight to proliferative scroll, conditioning the next tap via unseen **saṅkhāra** chains. For **nirodha**, feel the experiential drop—thumb stills, screen dims, and the loop’s momentum evaporates into spacious silence. Then, cue **magga** with a micro-intervention: invoke right effort (**sammāvāyāma**) by whispering a restraint cue like “pause, pivot to breath,” channeling right mindfulness (**sammāsatī**) to anchor in the present base. This hook turns addictive algorithms into

**ariyasacca* labs, where scrolling's dukkha becomes your proving ground for truth-dissection, reclaiming agency one mindful flick at a time.*

As with every chapter, wrap up with the fixed assessment pack—testing your grasp through T/F on dukkha's scope, fill-ins for magga factors, matching truths to lenses, diagram labels on a truth-overlay plate, short answers on nirodha's feel, a scenario dissecting a work deadline loop, a micro-log on personal craving handoffs, and a quick quiz sprint. Answer keys included: dissect, integrate, awaken.

Modern hook. *Phone-scroll loop: identify dukkha markers; name the craving handoff; propose a small magga intervention (right effort cue).*

Orientation (why this matters)

Here we dissect the Four Noble Truths as a live profile in one moment of experience. Dukkha is not a mood but a lawful pattern; samudaya (taṇhā) is the conditioning handoff; nirodha is the cooling of that process; magga are the specific factors and behaviors that shift the system. Using the Vibhaṅga method, we map the same micro-episode through khandha, āyatana, and dhātu so you can spot exactly where suffering is constructed—and how to deconstruct it. (Primary References Teaching Text Book: Manual of Abhidhamma; Mahāsi.)

Diagram Hook (what to draw/see)

Plate V2.3 — “Truths Map on an Urge.”

Caption: “In one urge: Dukkha profile (effect), Samudaya handoff (cause), Nirodha cooling, Magga moves.”

Plate V2.4 — “Samudaya → Upādāna Micro-Arc (preview).”

Caption: “From vedanā → taṇhā → upādāna—the thickening step we’ll study later.”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Dukkha (Truth of Stress/Unsatisfactoriness).**

In Vibhaṅga terms, dukkha is profiled through arising-and-passing aggregates under pressure: unstable rūpa, the squeeze of vedanā, graspy saññā making “mine,” saṅkhārā pushing to fix, and flickering viññāṇa. Read at the doors (āyatana), it appears as high contact-rate (phassa), jagged tones, and tight attentional funnels. At the dhātu level, it is simply turbulent element-functions without owner—clarifying that the burden is process, not person. (Primary References Teaching Text Book: Manual of Abhidhamma; U Thittila.)

- **Samudaya (Origin: Craving).**

The live hinge is vedanā → taṇhā (C2). Pleasant tone recruits “more”; unpleasant recruits “away”; neutral recruits “dull drift.” In āyatana terms, samudaya shows as the moment attention narrows to the baiting object. In khandha terms, watch saññā + saṅkhārā co-thicken the impulse. (Primary References Teaching Text Book: Manual of Abhidhamma; Breaking the Wheel By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

- **Nirodha (Cessation).**

Experientially, nirodha here means the non-arising or fading of craving and its downstream clinging—cooling (nibbāna-dhātu as object, ultimately). Before supramundane realization, we train proximate cooling: tone known, no grasp; breath widened; attention unhooked; equanimity (upekkhā) present. (Primary References Teaching Text Book: Mahāsi; Manual of Abhidhamma.)

- **Magga (Path).**

We deploy precise factors as mental functions and behaviors: Right View (seeing C2), Right Intention (renunciation/non-ill-will), Right Speech/Action/Livelihood (behavioral rails), Right Effort (four tasks), Right Mindfulness (sati tracking tone), Right Concentration (steady platform). In Abhidhamma language: presence of wholesome cetasikas (e.g., sati, hiri, ottappa, alobha, adosa, tatramajjhataṭṭā) conditioning skillful choice. (Primary References Teaching Text Book: Manual of Abhidhamma.)

Modern hook — Phone-scroll loop

- See dukkha markers: restlessness, time dilation, neck tension, “just one more.”
- Name samudaya: pleasant micro-hits (vedanā) tipping into “more” (taṇhā).
- Propose magga move (Right Effort cue): “Abandon arisen unwholesome”—turn phone face-down, one long out-breath, label tone, return to task.
- Taste nirodha: less tug, wider field, small relief.

Dependent Origination bridge.

Present-effect band (3–7) rolls toward C2 (vedanā → taṇhā). The Truths lens pairs cleanly with DO:

- Dukkha = Effects (② Present Effect & ④ Future Effect).
- Samudaya = Causes (① Past Cause & ③ Present Cause; here, C2 as live).

- *Nirodha* = With-ceasing of cause, effects fade.
- *Magga* = Causes of cessation (right view → fruition). (Primary References Teaching Text Book: *Breaking the Wheel* By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom (6').

1. **Two-pass read (2')**: Teacher narrates a 20-sec scroll urge on Plate V2.3: Pass 1 (Truths), Pass 2 (DO links).
2. **Spot C2 (2')**: In pairs, mark the exact *vedanā* word (pleasant / unpleasant / neutral), then point to the split-second when “more” forms.
3. **Magga micro-design (2')**: Choose one factor to activate this hour (e.g., Right Effort: set 25-min timer; Right Mindfulness: tone-naming).

B. Solo (8').

1. **One-urge log (5')**: When the phone calls, pause, capture: Door=; **Tone=**; C2? yes/no; Marker of *dukkha*=; **Chosen factor=**; Result after 5'=_____.
2. **Nirodha taste (3')**: Sit 3 breaths eyes soft; track the first half-second of tone without narrating; note cooling.

Assessment Pack

True/False (10)

1. In *Vibhaṅga* mode, *dukkha* is identified by lawful features in aggregates and doors, not by personal dislike. — **T**
2. *Samudaya* is identical to *upādāna*. — **F** (Craving precedes clinging.)
3. Neutral *vedanā* cannot condition craving. — **F** (It can condition drifting *taṇhā*.)
4. *Magga* in practice may be expressed as specific wholesome *cetasikas* appearing together. — **T**

5. Observing tone without grasping is a taste of *nirodha*. — **T**
6. Right Effort includes preventing unwholesome states from arising. — **T**
7. The Three Lenses are irrelevant to the Truths. — **F** (They expose the profile.)
8. In DO mapping, *dukkha* corresponds only to link 12. — **F** (It spans effect bands; ② & ④.)
9. Sati tracks tone; it does not choose behavior. — **T** (Choice is volition with wisdom.)
10. Seeing *vedanā* clearly guarantees no *taṇhā* arises. — **F** (It lowers probability; not a guarantee.)

Fill-in-the-Blanks (10)

Word bank: *vedanā*, *taṇhā*, *upādāna*, *magga*, *nirodha*, *phassa*, *sati*, *sammā-vāyāma*, *dukkha*, *upekkhā*

1. Contact is the meeting of door, object, and consciousness: _____. → **phassa**
2. Feeling-tone is called _____. → **vedanā**
3. Craving is _____. → **taṇhā**
4. Clinging is _____. → **upādāna**
5. Cessation is experienced as cooling: _____. → **nirodha**
6. The training path is _____. → **magga**
7. Mindfulness that notices tone is _____. → **sati**
8. Balanced even-mindedness is _____. → **upekkhā**
9. Right Effort in Pāli is _____. → **sammā-vāyāma**
10. The lawful profile of strain is _____. → **dukkha**

Matching (10)

Match each item to its best description.

Left

- A. dukkha*
- B. samudaya*
- C. nirodha*
- D. magga*
- E. sati*
- F. sammā-vāyāma*
- G. vedanā*
- H. taṇhā*
- I. upādāna*
- J. Truths×DO map*

Right

- 1. Cooling; non-arising of craving and clinging*
- 2. Lawful strain across aggregates/doors*
- 3. Training factors and behaviors producing cessation*
- 4. Tone: pleasant/unpleasant/neutral*
- 5. Craving impulse after tone*
- 6. Clinging; appropriation/thickening*
- 7. Mindfulness of what is present (e.g., tone)*
- 8. Prevent/abandon/cultivate/maintain*
- 9. Dukkha = effects; Samudaya = causes; Magga = causes of cessation; Nirodha = ceased effects*
- 10. Origin; the conditioning link from tone to grasp*

Key: A-2, B-10, C-1, D-3, E-7, F-8, G-4, H-5, I-6, J-9.

Label-the-Diagram (1)

On **Plate V2.3** (blank):

- Mark “**DUKKHA**” near effect features you notice (e.g., restless *vedanā*, tight focus).
- Circle the exact C2 handoff point “*vedanā* → *taṇhā*.”
- Annotate one **MAGGA** move beside it (e.g., “Right Effort: turn phone face-down”).
Key: Correct if (i) a *dukkha* marker is identified, (ii) C2 is placed at the tone→craving pivot, (iii) a plausible *magga* move is named.

Short Answer (2)

1. Explain how *āyatana* analysis clarifies *magga* in a phone-scroll loop.
Key points: Inputs at eye/mind doors; reduce contact rate; redesign notifications; supports Right Effort/Right Mindfulness.
2. Describe a felt sign of *nirodha* in a micro-urge and why it matters.
Key points: Less tug; wider field; breath ease; shows conditionality and builds confidence.

Scenario Case (1)

Case: You’ve been scrolling for 7 minutes. Neck aches, time feels slippery, “just one more.” Dissect the moment by the Four Truths and propose one *magga* intervention with the exact *cetasikas* you expect to arise.

Model answer (essentials): **DUKKHA:** strain signs; **SAMUDAYA:** pleasant/neutral *vedanā* → *taṇhā*; **NIRODHA:** cooling when unhooked; **MAGGA:** Right Effort + Right Mindfulness; *cetasikas*: *sati*, *hiri/ottappa*, *alobha*, *adosa*, *tatramajjhataṭṭā*.

Micro-Log (1) — 60–90s

“Door=; Object=; Tone=; C2? yes/no; **Dukkha markers**=; *Magga* factor I used=; **Cetasikas I could feel**=; 3-min after-taste=clean/muddy.”

Quick Quiz (5) — Multiple Choice

1. Which Truth names the live hinge from tone to craving?
A) *Dukkha* B) *Samudaya* C) *Nirodha* D) *Magga* → **B**

2. Which cetasika most directly tracks tone?

A) viriya B) sati C) chanda D) paññā → **B**

3. Which DO link carries the tone that often hands off to craving?

A) phassa B) vedanā C) upādāna D) bhava → **B**

4. Which behavior fits Right Effort (abandon arisen unwholesome)?

A) Plan next break B) Turn phone face-down now C) Switch wallpaper D) Buy new phone → **B**

5. A first taste of nirodha feels like:

A) New story about self B) Peak pleasure C) Reduced compulsion and widening D) Moral superiority → **C**

Takeaway Box (1–3 bullets)

- Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves.
- C2 lives at vedanā → taṇhā; meeting tone early is the practical hinge.
- Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment. (Primary References Teaching Text Book: Manual of Abhidhamma; Mahāsi; Breaking the Wheel By Sao Dhammasami@ Indasoma Siridantamahalapaka.)

Figures & Tables (for this chapter)

- **Plate V2.3 — Truths Map on an Urge (A4 PNG, 300 dpi, sRGB).**
Goal: Make the Four Truths visible on one micro-urge. Draw: Center “urge” icon; four quadrants around it: Dukkha markers; Samudaya pivot (C2); Nirodha cooling strip; Magga moves lane. Labels outside; one overlay only.
- **Plate V2.4 — Samudaya → Upādāna Micro-Arc (preview) (A4 PNG).**
Goal: Preview thickening from craving to clinging. Draw: Linear strip with vedanā → taṇhā → upādāna; note “grip-increase.”

● **Table T V2.3 — Truth → Observable Marker.**

Columns: Truth | Aggregate/Band cue | Door-sign | Short example (scroll loop).

Truth (sacca)	Aggregate/Band cue (what’s salient now)	Door-sign (where to read it)	Short example (scroll loop)
Dukkha (suffering/afflicted effect)	Vedanā-khandha spikes (pleasant hit → restlessness; unpleasant FOMO; neutral dulling) within the present-effect band (links 3–7).	Name the live triad: door + object + matching consciousness → “contact → feeling.” Hold here.	Thumb flicks; new reel lands; a pleasant tingle is noticed at the eye/ear door (“seeing + sound → pleasant”).
Samudaya (origin/cause)	Taṇhā (leaning/“wanting”), with upādāna forming; not an aggregate but lobha-rooted surge after feeling—the present-cause band (links 8–10).	Watch for the C2 bridge: vedanā → taṇhā hand-off (note “wanting to see more”).	After the pleasant hit, the hand automatically scrolls—“wanting” has already launched the next clip.
Nirodha (cessation)	The urge drops; tone cools; storyline doesn’t form. “With cessation of feeling (as fuel), craving ceases” is tasted as non-launch.	Same door-signs as above, but the handoff doesn’t occur; the felt pull fades while staying with tone.	You label “pleasant… wanting to scroll,” stay one breath with bare vedanā; urge dissolves; thumb rests.
Magga (path)	Path factors become operational: sati guards; viriya applies; samādhī steadies; paññā sees conditions—this is the reversal wheel.	Concrete cues at the door: name triad → tag tone → spot wanting → apply the factor-move (mindfulness/effort/equanimity).	You note “seeing… pleasant,” pause, soften grip (passaddhi), re-focus on chosen task tab (samādhī); craving didn’t launch.

● **Table T V2.4 — Magga Factor → Behavioral Cue.**

Columns: *Path factor* | *Mental factors (cetasikas)* | *In-the-moment behavior* | *60-sec check*.

<i>Path factor</i>	<i>Mental factors (cetasikas) anchor</i>	<i>In-the-moment behavior (what student does)</i>	<i>60-sec check (teacher metric)</i>
Right View (<i>sammā-diṭṭhi</i>)	<i>Paññā/amoha (wisdom; non-delusion) with non-greed/non-hate framing.</i>	<i>Silently restates: “Door→contact→feeling→(cut).” Sees event as conditions, not “me.”</i>	<i>Can articulate the triad and the C2 hinge for one scroll event without self-talk.</i>
Right Intention (<i>sammā-saṅkappa</i> : renunciation, goodwill, harmlessness)	<i>Alobha, adosa guiding wholesome aiming; supported by vitakka directing.</i>	<i>Re-aims: “Not seeking another hit; wish well; no harm to attention.” Thumb stops; posture eases.</i>	<i>Reports the chosen aim in 1 line; urge amplitude visibly drops.</i>
Right Speech	<i>Hiri-ottappa (moral shame/fear of wrong), alobha/adosa.</i>	<i>Doesn’t share/forward a hot clip impulsively; waits, checks truth/kindness/benefit.</i>	<i>No impulsive send during the minute; names the restraint reason.</i>
Right Action	<i>Hiri-ottappa, cetanā governed by non-greed/non-hate.</i>	<i>Puts phone down; straightens seat; breathes once before any move.</i>	<i>Body stills within 20s; less fidgeting through the minute.</i>
Right Livelihood	<i>Same duo (hiri/ottappa) steering choices; sati as ongoing guard.</i>	<i>Declines to check personal feed in client meeting time; re-opens work doc.</i>	<i>Can state the livelihood boundary honored in that minute.</i>
Right Effort (<i>sammā-vāyāma</i>)	<i>Viriya energizes antidotes; balances hindrances.</i>	<i>Applies “four right efforts” micro: prevent new craving, abandon rising pull, cultivate calm, maintain clarity.</i>	<i>Names which of the four was used; craving curve decays within 30–60s.</i>
Right Mindfulness (<i>sammā-sati</i>)	<i>Sati (guardianship; non-wobbling presence).</i>	<i>Labels promptly: “seeing/hearing... pleasant.” Holds tone without story at C2.</i>	<i>Can keep a continuous label on vedanā for the whole minute.</i>

Right Concentration (sammā-samādhi)	<i>Ekaggatā</i> (one-pointedness) within the samādhi cluster; supports steady viññāṇa. (Path stabilizes knowing.)	<i>Locks attention on the work cursor/breath; field quiets; non-launch becomes easy.</i>	<i>Reports <2 attention breaks; describes the chosen anchor clearly.</i>
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Notes (for instructors):

- *Present-effect vs present-cause mapping clarifies why we coach “read vedanā and cut the C2 bridge” in real time.*
- *Bojjhaṅga balances (energy/calm) are your quick dials to support the above factor-moves during the minute.*

House style traceability anchors used above: DO hinge (vedanā → taṇhā), present-band parsing, and Path-as-reversal are drawn from our internal Abhidhamma practice notes and DO handbooks.

Answer Keys (consolidated)

- *T/F, Fill-ins, Matching, MCQ: keys printed inline after each section.*
- *Label-the-Diagram, Short Answers, Scenario: rubric keys supplied with bullet “Key points/Model essentials.” Valid variations accepted if doctrinally sound.*

How this chapter bridges forward

*This chapter turns the Four Truths into a pocket diagnostic you can run in seconds. Next, we’ll apply the same agility to **Faculties (Indriya)** and **Path Factors**, then fold it into **Satipaṭṭhāna** labs and finally the **Paṭiccasamuppāda** map—so the same phone ping can be read as Truths, Doors, Elements, and Links, with one steady aim: meet tone, prevent thickening, and cultivate the path.*

Figures. *Plate V2.3 Truths Map on an Urge; Plate V2.4 Samudaya → Upādāna micro-arc (preview).*
Tables. *T V2.3 Truth → Observable Marker; T V2.4 Magga Factor → Behavioral Cue.*

Plate V2.3 — Truths Map on an Urge

"In one urge: Dukkha profile(effect), Samudaya handoff(cause), Nirodha cooling Magga moves."



Hide Phone Scroll Analysis

Show DO Bridge

1. Dukkha

dukkha (suffering, stress, unsatisfactoriness)

Lawful strain across aggregates and doors

Not a mood but a lawful pattern profiled through arising and passing aggregates under pressure

Khandha Analysis:

rūpa: unstable material processes
vedanā: the squeeze of feeling tone
saññā: graspy recognition making 'mine'
saṅkhārā: formations pushing to fix
viññāṇa: flickering consciousness

Āyatana:

High contact rate (phassa), jagged tones, tight attentional funnels

Dhātu:

Turbulent element functions without owner—burden is process, not person

Phone Scroll Markers:

- Restless vedanā and tight focus
- Time feels slippery and distorted
- Physical tension (neck, shoulders)
- Compulsive 'just one more' impulse
- Attention captured and funneled

2. Samudaya

samudaya (origin, arising)

The conditioning handoff from tone to grasp

The live hinge at vedanā → taṇhā (C2 in Dependent Origination)

3. Nirodha

nirodha (cessation)

Cooling; non-arising of craving and clinging

Non-arising or fading of craving and downstream clinging—experiential cooling

4. Magga

magga (path)

Training factors and behaviors producing cessation

Specific mental factors (cetasikas) and observable behaviors that shift the system

Phone Scroll Loop Analysis

The siren call of your phone during a quiet evening: thumb hovering, screen lights up with endless feeds, and suddenly you're 20 minutes deep in a vortex of memes, news bites, and FOMO-fueled swipes—classic dukkha in digital drag

Dukkha Markers:

Khandha: vedanā's restless itch aggregating into saññā's 'just one more'

Āyatana: eye-base latching onto form after form

Dhātu: firing impersonally door-to-object-to-knowing in relentless succession

Observable signs:

- restlessness
- time dilation
- neck tension
- 'just one more' impulse

Samudaya Handoff:

Mechanism: cravings surge as kāma-taṇhā bridge from neutral sight to proliferative scroll

C2 Pivot: pleasant micro-hits (vedanā) tipping into 'more' (taṇhā)

Conditioning: unseen saṅkhāra chains condition the next tap

Nirodha Cooling:

thumb stills, screen dims, and the loop's momentum evaporates into spacious silence

Signs:

- less tug
- wider field
- small relief
- breathease

Magga Intervention:

Right Effort: invoke sammāvāyāma by whispering restraint cue: 'pause, pivot to breath'

Right Mindfulness: channel sammāsati to anchor in present base

Behavior: turn phone face-down, one long out-breath, label tone, return to task

Cetasikas: satī, hirī, ottappa, alobha, adosa, tatramajjhataṭṭā

🌀 Truths Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → taṇhā meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment

Plate V2.3 — Truths Map on an Urge

"In one urge, Dukkha profiles (effect), Samudaya handoff (cause), Nirodha cooling (Magga moves)." *—*



Hide Phone Scroll Analysis

Hide DO Bridge

1. Dukkha

dukkha (suffering, stress, unsatisfactoriness)

Lawful strain across aggregates and doors

Not a mood but a lawful pattern profiled through arising and passing aggregates under pressure

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viññāṇa: flickering consciousness

Āyatana:

High contact rate (phassa), jagged tones, tight attentional funnels

Dhātu:

Turbulent element functions without owner—burden is process, not person

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magga (path)

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Cetasikas: sati, hiri, vottappa, alobha, adosa, tatramajjhataṭṭā

Dependent Origination Bridge

Present Effect Band:

Links 3-7 roll toward C2 (vedanā → taṇhā)

Dukkha:

Effects (② Present Effect & ④ Future Effect)

Samudaya:

Causes (① Past Cause & ③ Present Cause; C2 as live hinge)

Nirodha:

With-ceasing of cause, effects fade

Magga:

Causes of cessation (right view → fruition)

C2 Focus:

The critical handoff point where tone conditions craving

🌀 Truths Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → taṇhā meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment

🔍 Four Truths Analysis Practice

A. Classroom (6 mins)

Two-pass read → Spot C2 → Magga micro-design

B. Solo (8 mins)

One-urge log → Nirodha taste practice

Truth → Observable Marker Reference:

Truth	Aggregate/Band Cue	Door Sign	Scroll Example
Dukkha	Unstable rūpa, squeeze of vedanā, graspy saññā	High contact rate, jagged tones, tight focus	Restless itch, timedilation, neck tension
Samudaya	Saññā + saṅkhārā co-thickening impulse	Attention narrows to baiting object	Pleasant micro-hits → 'more' impulse
Nirodha	Aggregates disperse without residue	Contact rate drops, tone unhooked	Thumb stills, momentum evaporates
Magga	Wholesome cetasikas co-arise	Wise restraint at input doors	Turn phone down, breath, label tone

Magga Factor → Behavioral Cue:

Right View (sammā-diṭṭhi)

Mental Factors: paññā, yoniso-manasikāra

In-Moment: Recognize conditioned arising 'this
craving is conditioned

60s Check: Less identification with urges

Right Effort (sammā-vāyāma)

Mental Factors: viriya, sati

In-Moment: Turn phone face-down, abandon
unwholesome state

60s Check: Unwholesome state actually
abandoned

Right Mindfulness (sammā-sati)

Mental Factors: sati, sampajañña

In-Moment: Label tone:
'pleasant'/'neutral'/'unpleasant'

60s Check: Clear awareness of present
conditions

Right Concentration (sammā-samādhi)

Mental Factors: ekaggatā, passaddhi

In-Moment: Three conscious breaths, unified
attention

60s Check: Steadier, less scattered awareness

🔍 Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → taṇhā meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment. Practice until the analysis becomes automatic and insightful.

🔍 Four Truths Analysis Practice

A. Classroom (6 mins)

Two-pass read → Spot C2 → Magga micro-design

B. Solo (8 mins)

One-urge log → Nirodha taste practice

Classroom : Truths Analysis Training

Start 6-min Timer

Three-Step Flow:

Step 1: Two-pass read (2 min)

Teacher narrates 20-sec scroll urge: Pass 1 (Truths), Pass 2 (DO links)

Current

Step 2: Spot C2 (2 min)

In pairs, mark exact vedanā word, point to split second when 'more' forms

Select

Step 3: Magga micro-design (2 min)

Choose one factor to activate this hour (Right Effort timer, Right Mindfulness tone-naming)

Select

Sample Scroll Urge Analysis:

Pass 1 (Truths): Dukkha = restless itch, Samudaya = pleasant hits → "more"; Nirodha = thumb stills, Magga = turn phone down

Pass 2 (DO): Links 3-7 roll to C2 (vedanā → taṇhā; craving conditions next swipe)

C2 Spot: Exact moment pleasant micro-hit becomes "need more stimulation"

Magga Factor: Right Effort - abandon arisen unwholesome (turn phone face-down now)

Truth → Observable Marker Reference:

Truth	Aggregate/Band Cue	Door Sign	Scroll Example
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Magga	Wholesome cetasikas co-arise	Wise restraint at input doors	Turn phone down, breath label tone

Magga Factor → Behavioral Cue:

Right View (sammā-diṭṭhi)

Mental Factors: paññā, yoniso-manasikāra

In-Moment: Recognize conditioned arising 'this' 60s Check: Less identification with urges, craving is conditioned

Right Effort (sammā-vāyāma)

Mental Factors: viriya, sati

In-Moment: Turn phone face-down, abandon unwholesome state 60s Check: Unwholesome state actually abandoned

Right Mindfulness (sammā-sati)

Mental Factors: sati, sampajañña

In-Moment: Label tone 'pleasant/neutral/unpleasant' 60s Check: Clear awareness of present conditions

Right Concentration (sammā-samādhi)

Mental Factors: ekaggatā, passaddhi

In-Moment: Three conscious breaths unified 60s Check: Steadier, less scattered awareness, attention

🔍 Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → taṇhā meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment. Practice until the analysis becomes automatic and insightful.

Four Truths Analysis Practice

A. Classroom (6 mins)

Two-pass read → Spot C2 → Magga micro-design

B. Solo (8 mins)

One-urge log → Nirodha taste practice

Solo: Live Urge Analysis

Start 8-min Timer

One-Urge Log (5 minutes):

When the phone calls, pause and capture the moment before acting

Door:

eye/ear/mind...

Tone:

pleasant/unpleasant/neutral

C2 Present? (vedanā → tanhā):

yes/no - did tone trigger craving?

Dukkha marker noticed

restlessness/tension/compulsion...

Magga factor chosen:

Right Effort/Mindfulness/Concentration...

Result after 5 min:

clean/muddy/mixed...

Save Urge Log

Nirodha Taste (3 minutes):

Sit with eyes soft, track the first half-second of tone without narrating, note any cooling

Breath count completed

1

2

3

Tone observed (without narrating):

pleasant/neutral/unpleasant - just the raw tone

Cooling noted

less tug/wider field/breath ease/none noticed...

Truth → Observable Marker Reference:

Truth	Aggregate/Band Cue	Door Sign	Scroll Example
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60s Check: Clear awareness of present conditions

Right Concentration (sammā-samādhi)

Mental Factors: ekaggatā, passaddhi

In-Moment: Three conscious breaths, unified attention

60s Check: Steadier, less scattered awareness

Analysis Training:

Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves. C2 lives at vedanā → tanhā; meeting tone early is the practical hinge. Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment. Practice until the analysis becomes automatic and insightful.

Orientation Why This Matters

Here we dissect the Four Noble Truths as a live profile in one moment of experience. Dukkha is not a mood but a lawful pattern; samudaya (taṇhā) is the conditioning handoff; nirodha is the cooling of that process; magga are the specific factors and behaviors that shift the system.

Using the Vibhaṅga method, we map the same micro-episode through khandha, āyatana, and dhātu so you can spot exactly where suffering is constructed—and how to deconstruct it.

Primary References: Manual of Abhidhamma; Mahāsi; Breaking the Wheel By Sao Dhammasami

Modern Hook: The Phone-Scroll Loop

The siren call of your phone during a quiet evening: thumb hovering, screen lights up with endless feeds, and suddenly you're 20 minutes deep in a vortex of memes, news bites, and FOMO-fueled swipes—classic dukkha in digital drag.

Dukkha Markers:

- restlessness
- time dilation
- neck tension
- 'just one more' impulse

Samudaya Handoff:

pleasant micro-hits (vedanā) tipping into 'more' (taṇhā)

Nirodha Experience:

thumb stills, screen dims, and the loop's momentum evaporates into spacious silence

Magga Move:

turn phone face-down, one long out-breath, label tone, return to task

This turns addictive algorithms into ariyasacca labs: scrolling's dukkha becomes your proving ground for truth-dissection, reclaiming agency one mindful flick at a time.

Doctrinal Core

1. Dukkha (dukkha)

Not a mood but a lawful pattern profiled through arising-and-passing aggregates under pressure

Khandha Analysis:

rūpa: unstable material processes
vedanā: the squeeze of feeling-tone
saññā: graspy recognition making 'mine'
saṅkhārā: formations pushing to fix
viññāṇa: flickering consciousness

Āyatana Analysis:

High contact-rate (phassa), jagged tones, tight attentional funnels

Dhātu Analysis:

Turbulent element-functions without owner—burden is process, not person

Source: Manual of Abhidhamma; Mahāsi

2. Samudaya (samudaya)

The live hinge at vedanā → taṇhā (C2 in Dependent Origination)

Āyatana Analysis:

Moment attention narrows to the baiting object

Dhātu Analysis:

Neutral element-functions suddenly recruit ownership

Source: Manual of Abhidhamma; Breaking the Wheel

3. Nirodha (nirodha)

Non-arising or fading of craving and downstream clinging—experiential cooling

Source: Manual of Abhidhamma; Mahāsi

4. Magga (magga)

Specific mental factors (cetasikas) and observable behaviors that shift the system

Source: Manual of Abhidhamma; Mahāsi

Dependent Origination Bridge

Present Effect Band:

Links 3-7 roll toward C2 (vedanā → taṇhā)

Truths x DO Mapping:

Dukkha:

Effects (② Present Effect & ④ Future Effect)

Nirodha:

With-ceasing of cause, effects fade

Samudaya:

Causes (① Past Cause & ③ Present Cause; C2 as live hinge)

Magga:

Causes of cessation (right view → fruition)

C2 Focus:

The critical handoff point where tone conditions craving

Source: Breaking the Wheel By Sao Dhammasami

Key Takeaways

- Read any urge by the Four Truths: dukkha features, samudaya handoff, nirodha cooling, magga moves.
- C2 lives at vedanā → taṇhā; meeting tone early is the practical hinge.
- Path = specific cetasikas + behaviors (prevent/abandon/cultivate/maintain) that change the next moment.

Ch. 3 — Five Aggregates (Khandha) as a Working Grammar

Brief. Deepen aggregate literacy beyond names: typical confusions (*vedanā* vs. *taṇhā*; *saññā* vs. *vitakka*), how *saṅkhāra* bundles intentions, and how *viññāṇa* relates to door-specific knowings.

Modern hook. Team chat feedback moment: map which aggregates were most salient before you typed.

Figures. Plate V2.5 Aggregates Layered on a Chat.

Tables. T V2.5 Five Aggregates → Quick Gloss + Daily Cue; T V2.6 Near-Neighbors (e.g., *cetanā* vs. *chanda* vs. *taṇhā*).

Primary References Teaching Text Book What You'll Learn

Elevating your *khandha* fluency from mere nomenclature to a fluid working grammar, this chapter immerses you in the five aggregates (**pañcakkhandhā**) as dynamic operators of experience, dissecting their interplay to reveal the mind's syntactic secrets. Beyond rote recall of **rūpa** (form), **vedanā** (feeling), **saññā** (perception), **saṅkhāra** (formations), and **viññāṇa** (consciousness), you'll navigate typical pitfalls: clarifying **vedanā**'s neutral hedonic tone—raw pleasant/unpleasant/neutral—as distinct from **taṇhā**'s sticky craving that warps it into pursuit or aversion; untangling **saññā**'s labeling function (the mind's quick-tagging of "blue" or "threat") from **vitakka**'s discursive application (the sustained "what if?" rumination that follows). Delve into **saṅkhāra**'s bundling prowess: how this aggregate weaves volitions, intentions, and karmic impulses into tight coils—bundling a simple "reach for coffee" into layers of habit, ethics, and unseen defilements—practiced through unpacking your own micro-actions. Finally, trace **viññāṇa**'s relational essence: not a monolithic "awareness" but door-specific knowings (**dvāra-viññāṇa**), arising conditionally at eye-door for sights, ear-door for sounds, or mind-door for ideas, linking back to *āyatana* and *dhātu* lenses for seamless flips. Through targeted exercises—aggregate timelines on personal vignettes, confusion-busting drills, and grammar-style sentence-building with *khandhas*—you'll wield them as a diagnostic syntax, spotting how they script *dukkha*'s narratives and opening doors to their dissolution in insight.

Orientation (why this matters; 3–6 lines)

The five aggregates—*rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*—are a practical grammar for any lived moment. Reading episodes through this grammar dissolves “self” into lawful functions and reveals where unskillful momentum forms. We'll clean up common confusions (e.g., *vedanā* vs *taṇhā*; *saññā* vs *vitakka*), see how *saṅkhārā* bundles intentions, and clarify how *viññāṇa* is door-specific knowing rather than a single monolithic “mind.” This is *Abhidhamma*'s *nippariyāya* (unembellished) method applied to your day.

Diagram Hook (what to draw/see; 1 caption)

Plate V2.5 — “Aggregates Layered on a Chat.”

Caption: “Before you typed: which aggregates were loudest?”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **The unit:** Any event (e.g., reading a team-chat feedback bubble) comprises material conditions (*rūpa*), door-specific knowing (*viññāṇa*), felt tone (*vedanā*), marking/recognizing (*saññā*), and volitional formations (*saṅkhārā*). The Abhidhamma treats these as ultimate phenomena, not a hidden self.
- **Door-specific knowing:** *Viññāṇa* arises matching a door (eye, ear, etc.). Seeing the message icon is eye-consciousness; the subsequent “meaning read” involves mind-door processes. Keep it functional and impersonal. (U Thittila emphasizes door-based differentiations.)
- **Typical confusions to correct:**
 - *Vedanā* vs *taṇhā*: *vedanā* is just the tone (pleasant/unpleasant/neutral); *taṇhā* is craving after tone—the link we aim to intercept.
 - *Saññā* vs *vitakka*: *saññā* marks/recognizes (“this is my manager’s note”); *vitakka* (an applied mental factor under *saṅkhārā*) aims attention onto the object.
- **Saṅkhārā as bundles:** Volitions and associated factors organize the next move—hesitate, justify, reply, or breathe. (See glossary entries: *cetanā* volition; *chanda* desire-to-do; *taṇhā* craving—distinct roles.)
- **Material side matters:** The visible bubble, the glow of the screen, and eye-sensitivity are *rūpa* supports enabling the mental aggregates to engage.
- **Three marks on the aggregates:** Insight applies *anicca-dukkha-anattā* to formations collected as the five aggregates—cooling ownership and drama around “my feedback.”

Modern hook — Team chat feedback moment.

Before typing, map:

- *rūpa*: pixels/pressure/brightness;

- *viññāṇa*: eye-consciousness then mind-door knowing;
- *vedanā*: sting/pleasure/neutral;
- *saññā*: “critique from boss”;
- *saṅkhārā*: surge to defend, plan to wait, or choose a steady reply.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Read-pause parse (2')**: Teacher displays a short, slightly critical chat message; class silently notes which aggregate was most salient first.
2. **Five-line grammar (3')**: On slips, write one short clause per aggregate for that moment (see model above).
3. **Neighbor clean-ups (2')**: In pairs, correct *vedanā* ≠ *taṇhā* and *saññā* ≠ *vitakka* slips.
4. **Door call-out (1')**: Name the door where *viññāṇa* first arose.

Solo (5–8 min)

- **Micro-trace (3')**: Re-open yesterday’s chat; write a five-aggregate micro-summary (≤25 words).
- **C2 guard (2')**: Circle the *vedanā* word; state one *taṇhā* prevention move (label tone; widen attention; schedule reply).
- **Neighbor drill (2–3')**: Fill a mini-matrix distinguishing *cetanā*/*chanda*/*taṇhā* for your intended next action (see T V2.6).

Assessment Pack

(Counts fixed. Answer keys follow immediately.)

True/False (10)

1. *Vedanā* already includes wanting or resisting. — **F** (It’s only tone.)

2. *Saññā* labels/recognizes the object. — **T**
3. *Viññāṇa* is a single, non-door-specific awareness. — **F** (Door-specific.)
4. *Saṅkhārā* includes volition shaping the next act. — **T**
5. *Rūpa* is irrelevant to online chats. — **F** (Screen, light, eye-sensitivity.)
6. Applying the three marks to aggregates cools ownership. — **T**
7. *Chanda* and *taṇhā* are identical in *Abhidhamma*. — **F** (Desire-to-do vs craving.)
8. *Vitakka* is the same as *saññā*. — **F** (Applied thought vs marking.)
9. Knowing the door helps you place *phassa* correctly. — **T**
10. Lens agility is compatible with *Abhidhamma*'s literal method. — **T**

T/F Answer Key: Provided inline.

Fill-in-the-Blanks (10) — Word bank: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*, *phassa*, *taṇhā*, *cetanā*, *chanda*, *vitakka*

1. The aggregate that recognizes the message as “feedback” is _____ → **saññā**
2. The tone (pleasant/unpleasant/neutral) is _____ → **vedanā**
3. The push to type quickly is organized by _____ (general aggregate) → **saṅkhārā**
4. Within that aggregate, the specific “volition” factor is _____ → **cetanā**
5. The desire-to-do (e.g., “I want to improve this reply”) is _____ → **chanda**
6. Craving after tone is _____ → **taṇhā**
7. The applied placing of attention onto the message is _____ → **vitakka**
8. The seeing-of-the-bubble (door-based knowing) is _____ → **viññāṇa**

9. The visible bubble and eye-sensitivity belong to _____ → **rūpa**

10. The meeting of door, object, and knowing is _____ → **phassa**

Fill-in Key: As above.

Matching (10)

Left (Terms) → Right (Best description)

- A. rūpa → 1) Screen pixels, eye-sensitivity supports
- B. vedanā → 2) Felt tone only
- C. saññā → 3) Marking/recognizing “boss’s note”
- D. saṅkhārā → 4) Volitional bundle shaping next act
- E. viññāṇa → 5) Door-specific knowing
- F. cetanā → 6) Volition within saṅkhārā
- G. chanda → 7) Desire-to-do (value-aligned)
- H. taṇhā → 8) Craving after tone
- I. vitakka → 9) Applied initial placing onto the object
- J. phassa → 10) Contact: door+object+matching knowing

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

Using **Plate V2.5 (blank)** annotate the chat moment:

- Inner ring: write rūpa → viññāṇa → vedanā → saññā → saṅkhārā.
- Margin arrows: tag phassa where door, object, and knowing meet.

Key: Any accurate placement showing the full five-part unit and correct phassa location.

Short Answer (2)

1. In two sentences, explain why vedanā is not taṇhā and why that matters at work.

Key points: Tone vs craving; keeping C2 from forming prevents unskillful replies.

2. How does door-specific viññāṇa clarify your next skillful move?

Key points: Knowing which door engaged guides input restraint and attention placement.

Scenario Case (1)

Case: You read a terse “Need this by noon” message. Map the five aggregates just before you type, then propose one saṅkhārā reconfiguration for a wiser reply.

Model Answer (outline): rūpa (text), viññāṇa (mind-door after eye), vedanā (unpleasant), saññā (“deadline pressure”), saṅkhārā (urge to defend). Reconfigure: activate cetanā to acknowledge receipt + clarify scope; schedule breath; then draft.

Micro-Log (1) — 60–90s template

“Door=; **Object=**; vedanā=; **saññā label=**; Noted cetanā/chanda/taṇhā=; **Chosen move=**; 10-min after-taste=clean/muddy.”

Quick Quiz (5)

1. Which aggregate is the primary “marker/recognizer”?
A rūpa B saññā C saṅkhārā D viññāṇa → **B**
2. The factor that pushes an act inside saṅkhārā is:
A cetanā B vedanā C taṇhā D rūpa → **A**
3. “Desire-to-do” (e.g., improve) without thirsting is:
A taṇhā B chanda C diṭṭhi D pīti → **B**
4. First arising in a visual chat event belongs to:
A jivhā-door B mind-door only C eye-door viññāṇa D body-door → **C**
5. Which statement matches Abhidhamma method?
A “Self chooses replies.” B “Aggregates function without owner.” → **B**

Takeaway Box (1–3 bullets)

- Treat moments as aggregate grammar: rūpa, viññāṇa, vedanā, saññā, saṅkhārā—no owner needed.
- Catch vedanā before taṇhā forms; choose value-aligned chanda and clear cetanā.
- Door-specific viññāṇa guides where to adjust attention and inputs.
-

Figures & Tables (this chapter)

- **Plate V2.5 — Aggregates Layered on a Chat** (A4 landscape PNG @300 dpi, sRGB; labels outside; one overlay). Pedagogical purpose: show a real chat episode mapped to five aggregates with a phassa marker.
- **Table T V2.5 — Five Aggregates → Quick Gloss + Daily Cue.**
Columns: Aggregate | One-line function | Daily-life cue | Typical confusion to avoid | Practice nudge.

Aggregate (khandha)	One-line function	Daily-life cue (what pops first)	Typical confusion to avoid	Practice nudge (10–30s)
Rūpa (form)	The material datum contacted (sight, sound, odor, taste, touch).	“Red badge flashes,” “ping tone,” “thumb pressure on glass.”	Treating rūpa as already “mine/meaningful.” It’s just the object.	Say: “form/sound/touch known.” Keep it impersonal for one breath.
Vedanā (feeling-tone)	Hedonic tone: pleasant, unpleasant, neutral.	“Pleasant tingle,” “ugh,” “blank/dull.”	Mistaking tone for craving; vedanā isn’t taṇhā.	Label tone only for 2 breaths; watch the C2 hinge (don’t move yet).
Saññā (perception)	Marks/recognizes features; “this is Slack ping.”	Quick naming/recognition of app/icon/voice.	Inflating labels into stories/selves.	Softly note “recognizing”; return to bare tone/form.
Saṅkhārā (formations)	Intentions, efforts, and mental fabrications (incl. cetanā).	Micro-urge: “check now,” hand pre-moves.	Confusing wholesome chanda with grasping (taṇhā).	Name intention: “intending to check.” Let the urge crest/fade; then choose.
Viññāṇa (consciousness)	The specific “knowing” at a door (eye-, ear-, mind-, etc.).	“Hearing occurs,” “seeing occurs,” “thinking occurs.”	Taking knowing as a controller/self.	Note “knowing... gone.” Re-anchor on the current door for 10s.

Tie-ins used in class: Hold at vedanā to prevent the vedanā → taṇhā handoff (our “C2” cut)

- **Table T V2.6 — Near-Neighbors (Cetanā vs Chanda vs Taṇhā ... + Vitakka/Vicāra).**
Columns: Factor | Role | When it shows | Easily confused with | Disambiguating test | Example line from chat. (Ground terms via glossary: cetanā/chanda/taṇhā.

Factor	Role (gloss)	When it shows	Easily confused with	Disambiguating test	Example line from chat
Cetanā (volition)	The “doing” that organizes co-arising states; driver of kamma.	Right as the mind leans to act (thumb starts to move).	Chanda (wholesome zeal) or background craving.	Ask: “Is this the mental ‘push’ to do?” If yes, that’s cetanā; it’s the kamma-maker conascent with citta.	“I was already moving to open it before I knew—yep, that was the ‘do’.”
Chanda (desire-to-do, zeal, wish)	Value-neutral desire/interest to undertake or attain.	When intention aims at a task (“finish this email first”).	Taṇhā (craving for pleasantness).	Ask: “Is this about the task/goal (can be wholesome) or about the ‘hit’?” If it’s task-aimed without gripping, it’s chanda.	“I want to complete the draft before checking messages.”
Taṇhā (craving)	Thirst that seeks pleasant, becoming, or non-becoming.	Right after pleasant/unpleasant tone, pulling to continue/avoid.	Chanda or simple vedanā.	Check the fuel: “Is this chasing/avoiding the tone?” If yes, it’s taṇhā (kāma/bhava/vibhava modes).	“One more reel—just one... okay, another.”
Vitakka (initial application)	Places the mind on the object; the “aiming” or first touch.	At the moment attention swings to the ping/story.	Vicāra (sustaining), or planning.	Feel the “click-on”: it’s the first set; if the mind is already rubbing/continuing, that’s vicāra.	“Attention snaps to the notification bubble.”
Vicāra (sustained application)	Keeps the mind rubbing on the object; continued examination.	As the mind keeps mulling replay/details.	Vitakka or ordinary rumination.	If the attention is already on and continues to ‘massage’ the object, it’s vicāra (vitakka has passed).	“I’m now circling: who, why, what if... still thinking.”

Instructor cue: When students conflate chanda with taṇhā, bring them back to the vedanā checkpoint and ask, “Is this about a wholesome task aim or about prolonging/escaping a feeling?” Then locate the cetanā—that’s the actionable lever (kamma-maker).

Side note on wording used above:

- Chanda = “desire (to do or to attain)” in our glossary; taṇhā = “craving.”
- Vitakka/vicāra = “apply / sustain” on the object (jhāna-factor language used pedagogically for everyday attention).

House practice thread these tables support: “Door → Contact → Feeling (hold) → Name the pull (if any) → Spot whether it’s chanda or taṇhā → Find cetanā → Choose the path-move.” (Our DO practice grammar for trimming the vedanā → taṇhā bridge in real time.)

Answer Keys

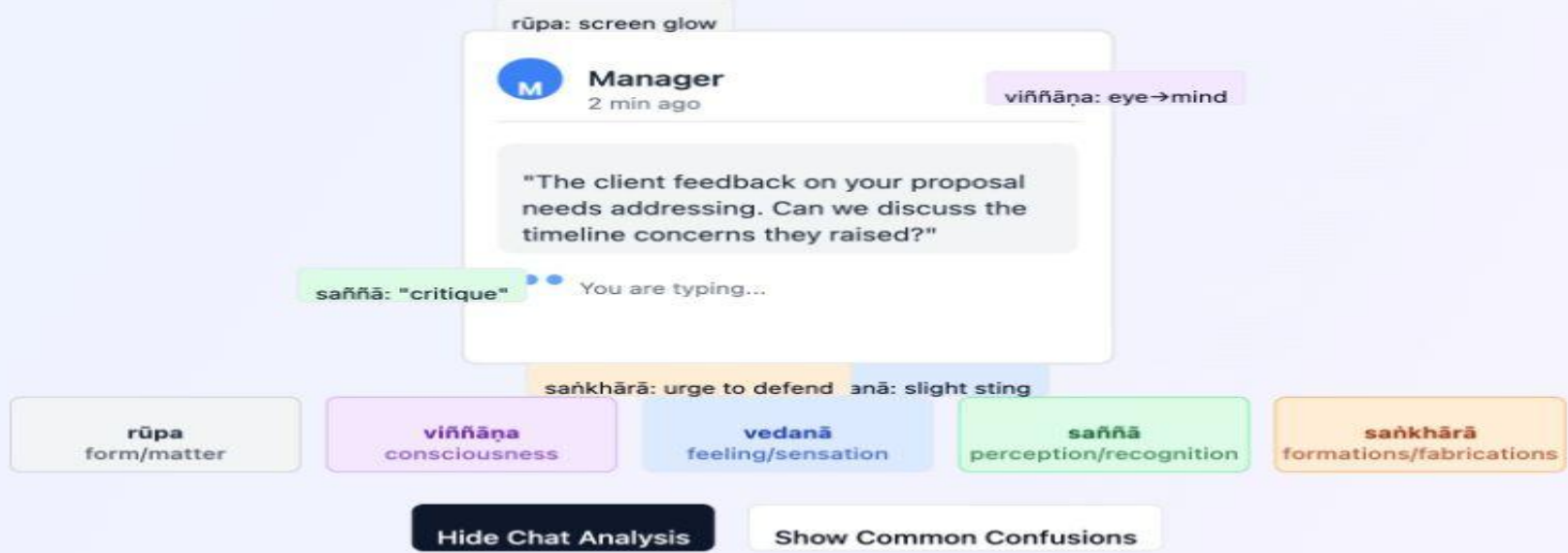
Provided directly under each assessment block (T/F, Fill-in, Matching, Label, SA, Scenario, Quick Quiz). Open-response items include rubric points for valid variations.

Series Arc Link: *Mastering the aggregate grammar here powers Chapters 4–5 (doors/contact/feeling) and sets you up for Volume 3’s present-flow tracking (Links 3–7) where the vedanā → taṇhā hinge is trained in the wild.*

With steadiness and clarity, keep the grammar simple—and kind.

PlateV2.5— Aggregates Layered on a Chat

"Before you typed: which aggregates were loudest?"



vedanā (feeling/sensation)

Quick Gloss:

Hedonic tone only: pleasant/unpleasant/neutral

Function: Raw feeling-tone without elaboration or craving

Daily Cue:

The immediate pleasant/unpleasant/neutral before any story

Chat Example: Slight sting (unpleasant) or curiosity (neutral) - just the raw tone

Practice:

Typical Confusion: Including wanting, resisting, or emotional reactions

Practice Nudge: Catch pure tone before taṇhā recruitment begins

Three Types of Vedanā:

- Sukha-vedanā (pleasant) - agreeable contact
- Dukkha-vedanā (unpleasant) - disagreeable contact
- Upekkhā-vedanā (neutral) - neither agreeable nor disagreeable

Critical Distinction:

Vedanā is JUST tone - taṇhā is craving AFTER tone (the C2 hinge)

Team Chat Feedback Moment: Aggregate Mapping

Before you typed your reply to that slightly critical team message, which aggregates were most salient? Map the five-part grammar of that micro-moment when you saw the notification bubble light up.

Rūpa:

Screen pixels, notification glow, eye-sensitivity, finger pressure on keyboard

Viññāṇa:

Eye-consciousness catching the bubble → mind-door reading the content

Vedanā:

Slight sting/defensiveness (unpleasant tone) or curiosity (neutral/pleasant)

Saññā:

Quick recognition: 'critique from manager' or 'feedback on my work'

Saṅkhārā:

Surge to defend immediately, plan to wait and think, or choose steady reply

Aggregate Grammar Mastery:

- Treat moments as aggregate grammar: rūpa, viññāṇa, vedanā, saññā, saṅkhārā—no owner needed
- Catch vedanā before taṇhā forms; choose value-aligned chanda and clear cetanā
- Door-specific viññāṇa guides where to adjust attention and inputs

PlateV2.5—AggregatesLayered on a Chat

"Before you typed: which aggregates were loudest?"

rūpa: screen glow

M

Manager
 2 min ago

viññāṇa: eye→mind

"The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"

saññā: "critique"

You are typing...

saṅkhārā: urge to defend
anā: slight sting

rūpa
 form/matter

viññāṇa
 consciousness

vedanā
 feeling/sensation

saññā
 perception/recognition

saṅkhārā
 formations/fabrications

Hide Chat Analysis

Show Common Confusions

rūpa (form/matter)

Quick Gloss:

Material supports enabling mental engagement

Function: Physical conditions and sense-door sensitivity

Daily Cue:

Screen brightness, body posture, environmental sounds

Chat Example: Visible message bubble, screen glow, eye-sensitivity, finger on keyboard

Practice:

Typical Confusion: Thinking rūpa is irrelevant to digital interactions

Practice Nudge: Notice material conditions before mental reactions

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Before you typed your reply to that slightly critical team message, which aggregates were most salient? Map the five-part grammar of that micro-moment when you saw the notification bubble light up.

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Screen pixels, notification glow, eye-sensitivity, finger pressure on keyboard

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"Before you typed: which aggregates were loudest?"

Show Common Confusions

- Treat moments as aggregate grammar: rūpa, viññāṇa, vedanā, saññā, saṅkhārā—no owner needed
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PlateV2.5—AggregatesLayered on a Chat

"Before you typed: which aggregates were loudest?"

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M

Manager
 2 min ago

viññāṇa: eye→mind

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saññā: "critique"

You are typing...

saṅkhārā: urge to defend

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rūpa
form/matter

viññāṇa
consciousness

vedanā
feeling/sensation

saññā
perception/recognition

saṅkhārā
formations/fabrications

Hide Chat Analysis

Show Common Confusions

saññā (perception/recognition)

Quick Gloss:

Quick marking/labeling function

Function: Recognizes and marks objects with identifying signs

Daily Cue:

The instant labeling: "boss message", "deadline", "criticism"

Chat Example: Immediate recognition: "feedback from manager" or "work critique"

Practice:

Typical Confusion: Confusing with vitakka (sustained thinking about the object)

Practice Nudge: Notice the quick tag before discursive elaboration

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Eye-consciousness catching the bubble → mind-door reading the content

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Slight sting/defensiveness (unpleasant tone) or curiosity (neutral/pleasant)

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PlateV2.5—AggregatesLayeredon a Chat

"Before you typed: which aggregates were loudest?"

rūpa: screen glow

**Manager**

2 min ago

viññāṇa: eye→mind

"The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"

saññā: "critique"

You are typing...

saṅkhārā: urge to defend anā: slight sting

rūpa
form/matter

viññāṇa
consciousness

vedanā
feeling/sensation

saññā
perception/recognition

saṅkhārā
formations/fabrications

Show Chat Analysis

Hide Common Confusions

viññāṇa (consciousness)

Quick Gloss:

Door-specific knowing, not monolithic awareness

Function: Knowing that arises matched to specific sense doors

Daily Cue:

Which door first engaged? Eye seeing, ear hearing, mind thinking?

Chat Example: Eye-consciousness seeing bubble → mind-door consciousness reading meaning

Practice:

Typical Confusion: Treating consciousness as single, unchanging awareness

Practice Nudge: Identify the door where knowing first arose

Door-Specific Types:

Cakkhu-viññāṇa (eye-consciousness) - seeing forms

Ghāna-viññāṇa (nose-consciousness) - smelling odors

Kāya-viññāṇa (body-consciousness) - feeling touch

Sota-viññāṇa (ear-consciousness) - hearing sounds

Jivhā-viññāṇa (tongue-consciousness) – tasting flavors

Mano-viññāṇa (mind-consciousness) - knowing mental objects

Common Confusions to Clear Up

Confusion 1: Vedanā (just the tone) vs Tanhā (craving after tone)

Confusion 2: Saññā (quick labeling) vs Vitakka (sustained thinking about it)

Confusion 3: Door-specific viññāna vs monolithic 'awareness'

Confusion 4: Cetanā (volition) vs Chanda (desire-to-do) vs Taṇhā (craving)

Key Practice:

Before typing any reply, pause and run the five-aggregate grammar: What material conditions? Which door engaged? What tone arose? How was it labeled? What volitional bundle is organizing the response?

🎯 Aggregate Grammar Mastery:

- Treat moments as aggregate grammar: rūpa, viññāṇa, vedanā, saññā, saṅkhārā—no owner needed
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PlateV2.5—Aggregates Layered on a Chat

"Before you typed: which aggregates were loudest?"

rūpa: screen glow

M Manager
2 min ago

viññāṇa: eye→mind

"The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"

saññā: "critique" You are typing...

saṅkhārā: urge to defend anā: slight sting

rūpa
form/matter

viññāṇa
consciousness

vedanā
feeling/sensation

saññā
perception/recognition

saṅkhārā
formations/fabrications

Show Chat Analysis Hide Common Confusions

vedanā (feeling/sensation)

Quick Gloss:

Hedonic tone only: pleasant/unpleasant/neutral

Function: Raw feeling-tone without elaboration or craving

Daily Cue:

The immediate pleasant/unpleasant/neutral before any story

Chat Example: Slight sting (unpleasant) or curiosity (neutral) – just the raw tone

Practice:

Typical Confusion: Including wanting, resisting, or emotional reactions

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Vedanā is JUST tone – taṇhā is craving AFTER tone (the C2 hinge)

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Confusion 1: Vedanā (just the tone) vs Taṇhā (craving after tone)

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Key Practice:

Before typing any reply, pause and run the five-aggregate grammar: What material conditions? Which door engaged? What tone arose? How was it labeled? What volitional bundle is organizing the response?

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- Treat moments as aggregate grammar: rūpa, viññāṇa, vedanā, saññā, saṅkhārā—no owner needed
- Catch vedanā before taṇhā forms; choose value-aligned chanda and clear cetanā
- Door-specific viññāṇa guides where to adjust attention and inputs

Plate V2.5—Aggregates Layered on a Chat

"Before you typed: which aggregates were loudest?"

Diagram illustrating the aggregates layered on a chat interface:

Chat interface elements:

- Manager (2 min ago): "The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"
- saññā: "critique"
- You are typing...

Aggregates (rūpa, viññāṇa, vedanā, saññā, saṅkhārā) are shown as layers on the chat interface:

- rūpa: screen glow
- viññāṇa: eye→mind
- saṅkhārā: urge to defend
- anā: slight sting

Legend:

- rūpa: form/matter
- viññāṇa: consciousness
- vedanā: feeling/sensation
- saññā: perception/recognition
- saṅkhārā: formations/fabrications

Buttons: Show Chat Analysis, Hide Common Confusions

saññā (perception/recognition)

Quick Gloss:

Quick marking/labeling function

Function: Recognizes and marks objects with identifying signs

Daily Cue:

The instant labeling: "boss message", "deadline", "criticism"

Chat Example: Immediate recognition: "feedback from manager" or "work critique"

Practice:

Typical Confusion: Confusing with vitakka (sustained thinking about the object)

Practice Nudge: Notice the quick tag before discursive elaboration

Common Confusions to Clear Up

Confusion 1: Vedanā (just the tone) vs Taṇhā (craving after tone)

Confusion 2: Saññā (quick labeling) vs Vitakka (sustained thinking about it)

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Key Practice:

Before typing any reply, pause and run the five-aggregate grammar: What material conditions? Which door engaged? What tone arose? How was it labeled? What volitional bundle is organizing the response?

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PlateV2.5—AggregatesLayered on a Chat

"Before you typed: which aggregates were loudest?"

rūpa: screen glow

M

Manager
 2 min ago

viññāṇa: eye→mind

"The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"

saññā: "critique" You are typing...

saṅkhārā: urge to defend anā: slight sting

rūpa
form/matter

viññāṇa
consciousness

vedanā
feeling/sensation

saññā
perception/recognition

saṅkhārā
formations/fabrications

Show Chat Analysis

Hide Common Confusions

saṅkhārā (formations/fabrications)

Quick Gloss:

Volitional bundle organizing the next move

Function: Mental factors that shape and condition responses

Daily Cue:

The organizing impulse: defend, wait, breathe, reply skillfully

Chat Example: Surge to defend immediately vs plan to wait vs choose steady reply

Practice:

Typical Confusion: Thinking it's just one simple intention

Practice Nudge: Unpack the bundle: what factors are co-arising?

Bundle Components:

- Cetanā (volition) - the willing/intending factor
- Chanda (desire-to-do) - wholesome motivation to act
- Vitakka (applied thought) - placing attention on object
- Vicāra (sustained thought) - keeping attention on object
- Various other mental factors (hiri, ottappa, etc.)

Common Confusions to Clear Up

Confusion 1: Vedanā (just the tone) vs Taṇhā (craving after tone)

Confusion 2: Saññā (quick labeling) vs Vitakka (sustained thinking about it)

Confusion 3: Door-specific viññāṇa vs monolithic 'awareness'

Confusion 4: Cetanā (volition) vs Chanda (desire-to-do) vs Taṇhā (craving)

Key Practice:

Before typing any reply, pause and run the five-aggregate grammar: What material conditions? Which door engaged? What tone arose? How was it labeled? What volitional bundle is organizing the response?

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- Treat moments as aggregate grammar: rūpa, viññāṇa, vedanā, saññā, saṅkhārā—no owner needed
- Catch vedanā before taṇhā forms; choose value-aligned chanda and clear cetanā
- Door-specific viññāṇa guides where to adjust attention and inputs

abc **Five Aggregates Grammar Practice**

Classroom (6-8 mins)

Read-pause parse → Five-line grammar → Neighbor clean-ups → Door call-out

Solo (5-8 mins)

Micro-trace → C2 guard → Neighbor drill

Five Aggregates → Quick Reference:

Aggregate	Function	Daily Cue	Typical Confusion	Practice Nudge
Rūpa	Material supports enabling mental engagement	Screen, body posture, environmental conditions	Thinking matter is irrelevant to mental events	Notice physical conditions first
Viññāṇa	Door-specific knowing (not monolithic awareness)	Which door engaged first? Eye, ear, mind?	Single, unchanging consciousness	Identify the specific door of arising
Vedanā	Raw hedonic tone: pleasant/unpleasant/neutral	The immediate feeling before any story	Including emotions, wanting, resisting	Catch pure tone before elaboration
Saññā	Quick marking/recognition of objects	Instant labeling: "boss message", "deadline"	Confusing with sustained thinking (vitakka)	Notice the quick tag before elaboration
Saṅkhārā	Volitional bundle organizing next response	The impulse: defend, wait, breathe, reply	Thinking it's one simple intention	Unpack the bundle of co-arising factors

Near-Neighbors (Cetanā vs Chanda vs Taṇhā):

Factor	Role	When It Shows	Chat Example
cetanā	Pure volition/willing within saṅkhārā	Every intentional act, the "willing" component	The bare willing to type a response
chanda	Wholesome desire-to-do, value-aligned motivation	When you want to improve or help skillfully	Desire to give constructive feedback
taṇhā	Craving after vedanā, the C2 hinge	When pleasant tone becomes "want more", unpleasant becomes "push away"	Craving to be right, to defend ego

abc **Grammar Mastery:**

The five aggregates are your diagnostic syntax for any lived moment. Practice until you can quickly parse any experience: What material conditions? Which door engaged? What tone? How labeled? What volitional bundle forming? This grammar dissolves "self" into lawful functions and reveals where unskillful momentum builds—especially at the vedanā → taṇhā hinge.

Five Aggregates Grammar Practice

Classroom (6-8 mins)
Read-pause parse → Five-line grammar → Neighbor clean-ups → Door call-out

Solo (5-8 mins)
Micro-trace → C2 guard → Neighbor drill

Classroom: Aggregate Grammar Training

Start 8-min Timer

Sample Critical Message:

"The client feedback on your proposal needs addressing. Can we discuss the timeline concerns they raised?"

Step 1: Read-Pause Parse (2 min)

After reading the message above, which aggregate was most salient first? Note silently before sharing.

rūpa

viññāṇa

vedanā

saññā

saṅkhārā

Step 2: Five-Line Grammar (3 min)

Write one short clause per aggregate for that moment:

Rupa:

screen glow. eye-sensitivity

Viññāṇa:

eye-consciousness then mind-door

Vedanā:

slight sting (unpleasant)

Saññā:

boss critique. timeline pressure

Saṅkhārā:

urge to defend. plan response

Steps 3-4: Clean-ups & Door Call-out

Step 3 (2 min): In pairs, correct vedanā ≠ taṇhā and saññā ≠ vitakka confusions

Step 4 (1 min): Name the door where viññāṇa first arose (eye-door for seeing notification)

Five Aggregates → Quick Reference:

Aggregate	Function	Daily Cue	Typical Confusion	Practice Nudge
Rūpa	Material supports enabling mental engagement	Screen, body posture, environmental conditions	Thinking matter is irrelevant to mental events	Notice physical conditions first
Viññāṇa	Door-specific knowing (not monolithic awareness)	Which door engaged first? Eye, ear, mind?	Single, unchanging consciousness	Identify the specific door of arising
Vedanā	Raw hedonic tone: pleasant/unpleasant/neutral	The immediate feeling before any story	Including emotions, wanting, resisting	Catch pure tone before elaboration
Saññā	Quick marking/recognition of objects	Instant labeling: "boss message", "deadline"	Confusing with sustained thinking (vitakka)	Notice the quick tag before elaboration
Saṅkhārā	Volitional bundle organizing next response	The impulse: defend, wait, breathe, reply	Thinking it's one simple intention	Unpack the bundle of co-arising factors

Near-Neighbors (Cetanā vs Chanda vs Taṇhā):

Factor	Role	When It Shows	Chat Example
cetanā	Pure volition/willing within saṅkhārā	Every intentional act, the "willing" component	The bare willing to type a response
chanda	Wholesome desire-to-do, value-aligned motivation	When you want to improve or help skillfully	Desire to give constructive feedback
taṇhā	Craving after vedanā, the C2 hinge	When pleasant tone becomes "want more", unpleasant becomes "push away"	Craving to be right, to defend ego

Grammar Mastery:

The five aggregates are your diagnostic syntax for any lived moment. Practice until you can quickly parse any experience: What material conditions? Which door engaged? What tone? How labeled? What volitional bundle forming? This grammar dissolves "self" into lawful functions and reveals where unskillful momentum builds—especially at the vedanā → taṇhā hinge.

Five Aggregates Grammar Practice

Classroom (6-8 mins)

Read-pause parse → Five-line grammar → Neighbor clean-ups → Door call-out

Solo (5-8 mins)

Micro-trace → C2 guard → Neighbor drill

Solo: Aggregate Analysis Practice

Start 8-min Timer

Micro-trace (3 min):

Re-open yesterday's chat; write five-aggregate micro-summary (≤25 words)

Word count: 0/25

C2 Guard (2 min):

Circle the vedanā word:

pleasant/unpleasant/neutral - iust the tone

State one tanhā prevention move:

label tone. widen attention. schedule replv instead of reacting

Neighbor Drill (2-3 min):

For your intended next action, distinguish these factors:

Cetanā (pure volition):

The bare willing to respond

Chanda (wholesome desire-to-do):

Want to give constructive feedback

Tanhā (craving):

Craving to be right. defend ego

Five Aggregates → Quick Reference:

Aggregate	Function	Daily Cue	Typical Confusion	Practice Nudge
Rūpa	Material supports enabling mental engagement	Screen, body posture, environmental conditions	Thinking matter is irrelevant to mental events	Notice physical conditions first
Viññāṇa	Door-specific knowing (not monolithic awareness)	Which door engaged first? Eye, ear, mind?	Single, unchanging consciousness	Identify the specific door of arising
Vedanā	Raw hedonic tone: pleasant/unpleasant/neutral	The immediate feeling before any story	Including emotions, wanting, resisting	Catch pure tone before elaboration
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Key Takeaways

1. Treat moments as aggregate grammar: rūpa, viññāṇa, vedanā, saññā, saṅkhārā—no owner needed.
2. Catch vedanā before tanhā forms; choose value-aligned chanda and clear cetanā.
3. Door-specific viññāṇa guides where to adjust attention and inputs.

Ch. 4 — Twelve Sense Bases (Āyatana) & Door Literacy

Brief. Internal bases (eye...mind) and their external objects (form...dhamma). Learn to name the active door in real time and predict what kinds of objects are legal for each door (e.g., only mind-door can take nibbāna as object).

Modern hook. Commute sound → ear-door sequence; later, mind-door replay.

Figures. Plate V2.6 Door Map (6 internal bases); Plate V2.7 Door→Object Legality Strip.

Tables. T V2.7 Base–Object–Typical Knowing; T V2.8 Doors & What They Cannot Know (teacher caution list).

What You'll Learn

With the khandha grammar now humming in your analytical toolkit, this chapter sharpens your focus on the twelve āyatanas (sense bases) as the vigilant doors (dvāra) through which experience knocks, dissecting their internal-external pairings to cultivate real-time door literacy. You'll map the six internal bases—cakkhāyatana (eye), sotāyatana (ear), ghāṇāyatana (nose), jivhāyatana (tongue), kāyāyatana (body), and manāyatana (mind)—against their six external counterparts: rūpāyatana (visible forms), saddāyatana (sounds), gandhāyatana (odors), rasāyatana (flavors), phoṭṭhabbāyatana (tangibles), and dhammāyatana (mental objects or dhammas). Far from static labels, these bases emerge as conditional gates: each internal door admits only "legal" external objects, enforcing the mind's lawful architecture—eye-door for colors and shapes alone, ear for tones and rhythms, up to the mind-door's vast domain encompassing ideas, memories, and even supramundane realities like nibbāna. Through Vibhaṅga-infused drills—pausing mid-moment to name the active door ("ear-base firing on that podcast hum"), predicting object-door matches ("Can tongue grasp a scent? No—illegal āyatana!"), and flipping to khandha/dhātu views for contrast—you'll build predictive prowess, spotting how mismatched assumptions breed delusion (e.g., mistaking a bodily twinge for a "mind thing"). This literacy isn't passive mapping; it's active guardianship, training you to interrogate contacts (phassa) at the threshold, preempting craving's sneak-ins and fostering the clear comprehension (sampajañña) extolled in the Satipaṭṭhāna Sutta. By chapter's close, you'll navigate daily sensory barrages with door-savvy precision, ready to extend this to faculties and path factors in later analyses.

Modern Hook: The Multitask Mayhem of a Zoom Call

You're on a virtual team huddle, camera on, sipping coffee amid a flurry: the screen's faces flicker (eye-door latching onto forms), a colleague's voice cuts through with feedback (ear-door vibing on sounds), your mug's warmth grounds you (body-door touching tangibles), and suddenly a stray worry—"Did I mute?"—pops up (mind-door processing dhamma-objects like self-doubt). But wait: that bitter sip? Tongue-door on flavor, legal and lush. The floral whiff from your desk plant? Nose-door sniffing odors, but if you try forcing it into eye-base analysis, confusion reigns—illegal object! Name the doors in real time: "Eye active on pixelated smiles; mind sneaking in with 'imposter' narratives—only mind-door can legally host nibbāna-level insights, not this ego-fluff." Predict the pitfalls: ear can't "see"

the slides (that's eye's turf), body won't "hear" the urgency in tone. This hook turns Zoom fatigue into āyatana bootcamp: next call, door-check your inputs, redirect illegal overloads (e.g., mute mind's chatter with a breath at body-base), and watch overload dissolve into orchestrated flow—productivity as path practice.

Orientation (why this matters)

Every moment of experience happens at a door. The six internal bases (eye...mind) meet six external objects (forms...dhammā), and when a base, its object, and the matching consciousness touch, there is contact (phassa). Contact conditions feeling (vedanā)—the live hinge for craving—so knowing “which door just fired” lets you intervene early and wisely. We’ll map what each door can legally know, including the mind-door’s unique scope (e.g., concepts and Nibbāna).

Diagram Hook (what to draw/see; 1 caption)

Plate V2.6 — “Door → Object → Knowing (Triad Grid).”

Caption: “Name the door before the story begins.”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **The twelve āyatanas:** six internal bases (eye, ear, nose, tongue, body, mind) and six external objects (forms, sounds, odours, tastes, tangibles, dhammā). For each door there is a matching consciousness (e.g., eye-consciousness) that can arise when the triad aligns.
- **Contact is triadic:** base + object + corresponding consciousness ⇒ phassa; from phassa arises vedanā. This must be kept distinct: contact is not yet meaning or emotion.
- **Default feeling by door** (useful for “tone hygiene”): just-seeing/hearing/smelling/tasting is neutral; body-door can present pleasant/unpleasant/neutral; mind-door presents somanassa/domanassa/upekkhā.
- **Legal objects by door:**
 - Five sense-doors only take their present, corresponding material objects (e.g., eye-door ⇒ present visible form).
 - The **mind-door** can take six kinds of “mental objects”: sensitive and subtle matter (e.g., water element), past/future/present objects, consciousness, mental factors, **concepts**, and **Nibbāna** (for noble trainees/arahants). No other door can take these.

- **Special note—Nibbāna:** Only supramundane (path/fruit) and certain reviewing moments know Nibbāna, and these occur at the mind-door.
- **Practice role:** Learning “door-first” language (eye/ear/.../mind) keeps you in present-effect (Links 3–7), cooling proliferation and clarifying where to modulate base, object, or knowing.

Modern hook — Slack ping during focus time.

Eye-door: visible icon (neutral tone by default) → contact → feeling; mind-door: remembered comment + planning thoughts (mind-objects) → mind-contact → feeling; the skill is to spot which door is live before the storyline runs.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Triad Chorus (2'):** Teacher calls “Ear!” Class replies “base + sound + ear-consciousness ⇒ contact ⇒ feeling.” Rotate all six doors.
2. **Door–Tone Callouts (2'):** Instructor cues door; students state default tone set (e.g., “Ear: neutral; Mind: three tones”).
3. **Object Legality (2'):** Quick quiz: “Can the nose-door know yesterday’s smell?” (No—only mind-door can take past objects/concepts.)
4. **Switch-a-lever (2'):** For a noisy open office, list one base-change (earbud out), one object-change (mute notifications), one knowing-change (widen attention).

Solo (5–8 min)

- **Six-door log (5 entries, 90s each):** For five moments today, write “Door, Object, Knowing, Feeling.” Keep phrases short, door-first.
- **Mind-door special (2–3'):** Note one “non-sense-door” object you noticed (a memory/concept). Label: mind-base + mental object + mind-consciousness.

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. Phassa is the same as vedanā. — **F** (Contact conditions feeling; they're distinct.)
2. Five sense-doors can take past objects. — **F** (Only present; mind-door can take past/future.)
3. The mind-door can take concepts as objects. — **T**.
4. Nibbāna can be known at a sense-door during path. — **F** (Mind-door only.)
5. Default tone at the eye-door for “just seeing” is neutral. — **T**.
6. Each door requires a matching class of consciousness. — **T**.
7. Body-door includes pleasant, unpleasant, and neutral bodily feeling. — **T**.
8. “Mind-object” always means Nibbāna. — **F** (also includes citta, cetasikas, concepts, subtle matter...).
9. Adjusting base/object/knowing can change downstream feeling. — **T**.
10. Door literacy anchors you in present-effect (Links 3–7). — **T**.

T/F Answer Key: After each item.

Fill-in-the-Blanks (10) — Word bank: eye, ear, nose, tongue, body, mind, forms, sounds, odours, tastes, tangibles, dhammā, contact, feeling, neutral, somanassa, domanassa, upekkhā

1. Eye-door meets _____ and can lead to _____. → **forms; contact**
2. Ear + _____ + ear-consciousness ⇒ contact. → **sounds**
3. Nose-door takes only present _____. → **odours**
4. Tongue-door objects are _____. → **tastes**

5. Body-door meets _____ (phoṭṭhabba). → **tangibles**
6. Mind-door takes _____ as its object class. → **dhammā**
7. Contact conditions _____ (Pāli: vedanā). → **feeling**
8. Just-seeing is typically _____ in tone. → **neutral**
9. Mind-door feelings include _____, _____, and _____. → **somanassa; domanassa; upekkhā**
10. The internal base for ideas is _____ (Pāli: manāyatana). → **mind**

Fill-in Key: As above.

Matching (10)

Left (Bases/Terms) → Right (Best Description)

- A. Eye-base (cakkhāyatana) → 1) Meets visible form; neutral by default
- B. Ear-base (sotāyatana) → 2) Meets sound; neutral by default
- C. Nose-base (ghānāyatana) → 3) Meets odour
- D. Tongue-base (jivhāyatana) → 4) Meets taste
- E. Body-base (kāyāyatana) → 5) Meets tangibles; ±/0 tone set
- F. Mind-base (manāyatana) → 6) Meets dhammā (mental objects)
- G. Phassa → 7) Contact: base + object + matching consciousness
- H. Mind-door feeling set → 8) somanassa / domanassa / upekkhā
- I. “Just seeing/hearing” → 9) Neutral tone
- J. Nibbāna → 10) Knowable only at the mind-door (supramundane/review)

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

On **Plate V2.6 (blank)**, fill one row for each door:

- Columns: Base | Object | Matching Consciousness | Contact term | Default Tone.

Key: Any correct mapping per the doctrinal core and default tones.

Short Answer (2)

1. Why does distinguishing phassa from vedanā matter in real time?

Key points: If you treat contact as “already a feeling” or “already meaning,” you intervene too

late; catching contact lets you shape the next link (tone) and avert craving.

2. Give one example of a legal mind-door object that no sense-door can take, and say why.

Key points: Concepts or Nibbāna; they are mind-objects not available to five sense-doors.

Scenario Case (1)

Case: During focus time, a pop-up shows “New comment.” Map the first two seconds twice: (a) **Eye-door** version; (b) **Mind-door** version. Then propose one door-specific intervention.

Model Answer (outline):

(a) Eye: eye-base + visible form + eye-consciousness $\Rightarrow$ contact $\Rightarrow$ neutral; intervention: avert gaze / dismiss popup.

(b) Mind: mind-base + remembered thread (concept) + mind-consciousness $\Rightarrow$ contact $\Rightarrow$ somanassa or domanassa; intervention: widen attention + label tone; schedule reply.

Micro-Log (1) — 60–90s template

“Door=; **Object=**; Knowing=; **Contact ✓**; **Tone=**; Did I alter Base/Object/Knowing? ____; Result 5 min later: less/equal/more craving.”

Quick Quiz (5)

1. Which door alone can take past objects?

A Eye B Ear C Nose D **Mind** $\rightarrow$ **D**.

2. The triad that defines phassa is:

A Base+Feeling+Craving B **Base+Object+Matching Consciousness** C
Object+Meaning+Emotion $\rightarrow$ **B**.

3. Default tone at tongue-door when merely tasting?

A Pleasant B Unpleasant C **Neutral** $\rightarrow$ **C**.

4. Which statement is correct?

A Body-door only neutral B **Mind-door has three tones** C Eye-door pleasant/unpleasant/neutral $\rightarrow$ **B**.

5. Nibbāna is knowable...

A by all six doors B only by jhāna at ear-door C **at mind-door in supramundane and certain review moments** $\rightarrow$ **C**.

Takeaway Box (1–3 bullets)

- *Say the door first. Then map object and knowing. Keep phassa $\Rightarrow$ vedanā crisp.*
- *Five sense-doors know only present, matching material objects; the **mind-door** knows concepts, past/future objects, mental states, and **Nibbāna**.*
- *Adjust base, object, or knowing to cool downstream craving.*

Figures & Tables (this chapter)

- **Plate V2.6 — Door $\rightarrow$ Object $\rightarrow$ Knowing (Triad Grid)** (A4 landscape PNG @300 dpi, sRGB; labels outside; one overlay). Purpose: rehearse the six triads with clean phassa placement.
- **Plate V2.7 — Feeling by Door** (4×2 panel; eye/ear/nose/tongue: neutral; body: $\pm/0$; mind: three tones). Purpose: tone literacy at a glance.

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🎯

Plate V2.6: Door → Object → Knowing (Triad Grid)

"Name the door before the story begins." Click each door to explore the complete triad.

Hide Contact Triad Formula

Contact (Phassa) = Base + Object + Matching Consciousness

Contact → Feeling (Vedanā) → The live hinge for craving

👁️

Eye-Door

Cakkhāyatana

→ Visible Forms

Neutral

👂

Ear-Door

Sotāyatana

→ Sounds

Neutral

👃

Nose-Door

Ghāṇāyatana

→ Odors

Neutral

👅

Tongue-Door

Jivhāyatana

→ Flavors

Neutral

👐

Body-Door

Kāyāyatana

→ Tangibles

Pleasant/Unpleasant/Neutral

🧠

Mind-Door

Manāyatana

→ Mental Objects

Somanassa/Domanassa/Upekkhā

💡

Practice Tip:

Throughout your day, pause and ask: "Which door just fired?" This builds real-time awareness and helps you catch contact before it becomes craving. The mind-door is special - it's the only door that can know Nibbāna during supramundane moments.

⚠️

Plate V2.7: Door → Object Legality Strip

Test your door literacy: Which door-object pairings are legal? Click scenarios to explore.

Hide All Explanations

✅

Remembering yesterday's sunset colors

Legal

Door: Mind-Door Object: Past visual concept

🔍 Analysis:

Only mind-door can access past objects as mental concepts. Eye-door only sees present forms.

✅

Hearing a podcast through earbuds

Legal

Door: Ear-Door Object: Present sounds

🔍 Analysis:

Perfect match: ear-door with present sound objects. This is the natural, legal pairing.

❌

Trying to 'see' the meaning of words

Illegal

Door: Eye-Door Object: Conceptual meaning

🔍 Analysis:

Eye-door can only see visible forms, not meanings. Meanings are mind-door objects (dhammā).

⚠️

Feeling emotional pain in the chest

Complex

Door: Body-Door vs Mind-Door Object: Physical sensation vs Emotional concept

🔍 Analysis:

Body-door feels physical tension; mind-door processes the emotional meaning. Don't confuse the doors!

✅

Smelling coffee while thinking about taste

Legal

Door: Nose-Door + Mind-Door Object: Present odor + Taste memory

🔍 Analysis:

Nose-door legally takes present coffee odor; mind-door can simultaneously process taste memories.

✅

Experiencing Nibbāna during meditation

Legal

Door: Mind-Door Object: Supramundane dhamma

🔍 Analysis:

Only mind-door can take Nibbāna as object during path/fruition moments. No sense-door can access this.

✅

Legal Pairings

- Five sense-doors → Present, matching material objects
- Mind-door → All mental objects (concepts, memories, Nibbāna)
- Mind-door → Past/future objects as concepts
- Mind-door → Consciousness and mental factors

❌

Illegal Pairings

- Eye-door trying to "see" concepts or meanings
- Ear-door accessing past/future sounds
- Any sense-door taking Nibbāna as object
- Cross-door confusion (nose "tasting", eye "hearing")

Door Literacy Practice

Real-time drill: For the next hour, every 10 minutes pause and ask: "Which door is active right now? Is this a legal pairing?" This builds the reflexive awareness that prevents craving from sneaking in through misidentified doors.

By Bhikkhu Indasoma Siridantamahapalaka 76



Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

- 9:00 AM
- 9:05 AM**
- 9:12 AM
- 9:18 AM
- 9:25 AM



9:05 AM

Sipping coffee during presentation



Eye-Door



Presentation slides

Tone: Neutral



Tongue-Door



Bitter coffee taste

Tone: Unpleasant



Body-Door



Mug warmth in hands

Tone: Pleasant



Mind-Door



Planning response to question

Tone: Neutral

Hide Door Literacy Analysis



Door Literacy Insight:

Four-door symphony: visual slides, taste, touch warmth, mental planning. Each door has its legal object.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- **Base change:** Close eyes, use earbuds
- **Object change:** Mute notifications
- **Knowing change:** Widen attention span
- **Illegal pairing:** Redirect to correct door

🎯 Next Call Challenge

During your next video call, pause every 5 minutes and quickly identify: "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.

Modern Hook: The Multitask Mayhem of a Zoom Call

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9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM

9:12 AM

Colleague speaking with feedback



Ear-Door



Voice + audio feedback

Tone: Unpleasant



Eye-Door



Pixelated face on screen

Tone: Neutral



Mind-Door



Frustration concept

Tone: Domanassa



Mind-Door



Memory of clear audio

Tone: Somanassa

Hide Door Literacy Analysis



Door Literacy Insight:

Mind-door processing both present frustration AND past audio memory - only mind can access past objects.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

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9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM



9:18 AM

Noticing desk plant while listening



Nose-Door



Floral scent

Tone: Pleasant



Ear-Door



Colleague's explanation

Tone: Neutral



Eye-Door



Green leaves

Tone: Pleasant



Mind-Door



Trying to 'see' the scent

Tone: Confusion

⚠️ Illegal pairing!

Hide Door Literacy Analysis

Door Literacy Insight:

ILLEGAL PAIRING ALERT! Mind trying to force nose-door scent into eye-door analysis. Confusion results.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

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Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

- 9:00 AM
- 9:05 AM
- 9:12 AM
- 9:18 AM
- 9:25 AM**

9:25 AM

Deep meditation moment during break

Mind-Door

Nibbāna glimpse
Tone: Upekkhā (equanimity)

Body-Door

Breath sensation
Tone: Neutral

Eye-Door

Trying to 'see' peace
Tone: Confusion
⚠️ Illegal pairing!

Hide Door Literacy Analysis

Door Literacy Insight:

Only mind-door can take Nibbāna as object! Eye-door cannot 'see' supramundane reality - that's illegal.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- **Base change:** Close eyes, use earbuds
- **Object change:** Mute notifications
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Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

- 9:00 AM
- 9:05 AM
- 9:12 AM
- 9:18 AM
- 9:25 AM

9:00 AM

Joining the Zoom call

Eye-Door

Screen faces flickering

Tone: Neutral

Ear-Door

Connection sound + background noise

Tone: Neutral

Mind-Door

Worry: 'Am I muted?'

Tone: Domanassa (unpleasant)

Hide Door Literacy Analysis

Door Literacy Insight:

Three doors firing simultaneously - eye on forms, ear on sounds, mind on self-doubt concept.

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- **Base change:** Close eyes, use earbuds
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Next Call Challenge

During your next video call, pause every 5 minutes and quickly identify: "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.



What You'll Learn

Master the twelve āyatana (sense bases) as vigilant doors through which experience enters

Six Internal Bases

-  **Cakkhāyatana** (Eye)
-  **Sotāyatana** (Ear)
-  **Ghāṇāyatana** (Nose)
-  **Jivhāyatana** (Tongue)
-  **Kāyāyatana** (Body)
-  **Manāyatana** (Mind)

Six External Objects

- Rūpāyatana** (Visible Forms)
- Saddāyatana** (Sounds)
- Gandhāyatana** (Odors)
- Rasāyatana** (Flavors)
- Phoṭṭhabbāyatana** (Tangibles)
- Dhammāyatana** (Mental Objects)

Key Learning Objective

Build real-time "door literacy" - the ability to name which door is active in any moment and predict what kinds of objects are legal for each door. Only the mind-door can take nibbāna as an object during supramundane moments.

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Classroom Practice (6-8 minutes)

Interactive drills to build door literacy through repetition and quick recall.

Triad Chorus (2 min)

Teacher calls "Ear!" - Complete the response:

Ear-base + _____ + _____ → _____ → _____

Type your answer here...

Show Answer

Door-Tone Callouts (2 min)

Instructor cues "Mind-door" - State the tone set:

Mind-door default tones: _____, _____, _____

Type your answer here...

Show Answer

Object Legality (2 min)

Quick quiz: "Can the nose-door know yesterday's smell?"

Answer: _____ because _____

Type your answer here...

Show Answer

Switch-a-Lever (2 min)

For a noisy open office, suggest interventions:

Base change: _____ | Object change: _____ | Knowing change: _____

Type your answer here...

Show Answer

Solo Practice (5-8 minutes)

Personal exercises to deepen your door literacy through reflection and logging.

Six-Door Log

Log 5 moments from your day. For each moment, identify: Door → Object → Knowing → Feeling

Door (e.g., Eye)Object (e.g., Screen)Knowing (e.g., Seeing)Feeling (e.g., Neutral)

Add Entry (0/5)

Mind-Door Special

Identify one "non-sense-door" object you noticed today (memory, concept, emotion).

Remember: Only mind-door can access past/future objects, concepts, emotions, and supramundane realities like Nibbāna. This makes it unique among the six doors.

Practice Integration Tips

During Practice

- Keep responses short and door-first
- Don't overthink - trust first instinct
- Focus on present-moment awareness
- Notice when doors fire simultaneously

After Practice

- Review patterns in your door usage
- Notice which doors you favor/ignore
- Practice interventions for overactive doors
- Integrate door-checking into daily routine

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Table T V2.7: Door → Legal Objects

Comprehensive mapping of each door's legal objects, time scope, and typical tones.

Door	Objects Allowed	Time Scope	Typical Tones	Example
Eye-Door	Visible forms (rūpa)	Present only	Neutral	Colors, shapes, light/dark, movement
Ear-Door	Sounds (sadda)	Present only	Neutral	Music, speech, noise, silence
Nose-Door	Odors (gandha)	Present only	Neutral	Floral, food, smoke, fresh air
Tongue-Door	Tastes (rasa)	Present only	Neutral	Sweet, sour, bitter, salty, umami
Body-Door	Tangibles (phoṭṭhabba)	Present only	Pleasant Unpleasant Neutral	Temperature, texture, pressure, pain
Mind-Door	Mental objects (dhammā)	Past/Present/Future	Somanassa Domanassa Upekkhā	Concepts, memories, emotions, Nibbāna

Special Note: Mind-Door

The mind-door is unique in its ability to access past/future objects as concepts, process all types of mental objects (consciousness, mental factors, concepts), and exclusively access supramundane realities like Nibbāna during path/fruit moments.

Table T V2.8: One Episode, Six Door-Reads

Practical example: A Slack notification analyzed through different door perspectives with skillful responses.

Scenario: Slack Notification During Focus Time

A popup appears showing "New comment from Sarah" while you're deep in concentrated work. Here's how different door-reads interpret this single episode:

Door Read	Triad Sentence	Tone	Likely Trap	Skillful Micro-Move
Eye-Door Read	Eye-base + popup form + eye-consciousness	Neutral	Treating visual as 'urgent'	Avert gaze, dismiss popup
Mind-Door Read	Mind-base + comment memory + mind-consciousness	Somanassa/Domanassa	Replaying conversation	Widen attention, label tone, schedule reply
Ear-Door Read	Ear-base + notification sound + ear-consciousness	Neutral	Sound = immediate action	Mute notifications, use silence
Body-Door Read	Body-base + tension + body-consciousness	Unpleasant	Tension = mental stress	Breathe, adjust posture
Mind-Door (Concept)	Mind-base + 'deadline' concept + mind-consciousness	Domanassa	Concept feels 'real'	Note 'thinking', return to present
Mind-Door (Memory)	Mind-base + past success + mind-consciousness	Somanassa	Comparing to past	Acknowledge, focus on current task

Key Insight

The same external event (Slack notification) creates different experiences depending on which door-read you emphasize. Door literacy lets you choose the most skillful perspective and intervention.

Practice Application

Next time you're interrupted, pause and ask: "Which door is most active? What's the tone? What's my skillful micro-move?" This prevents automatic reactivity and builds mindful responsiveness.

Teacher Caution: Doors & What They Cannot Know

Common misconceptions and illegal door-object pairings to watch for in practice.

Common Illegal Pairings

Eye-door "seeing" meanings: Visual forms ≠ conceptual understanding

Ear-door accessing memories: Present sounds ≠ past audio experiences

Sense-doors knowing Nibbāna: Only mind-door can access supramundane

Cross-door confusion: Nose "tasting" or tongue "smelling"

Teaching Corrections

Redirect to correct door: "That's a mind-door object, not eye-door"

Emphasize present-moment: "Five sense-doors = present only"

Clarify mind-door scope: "Mind-door handles concepts, memories, Nibbāna"

Practice door-first language: "Name the door before the story"

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Key Takeaways

Essential insights for building door literacy in daily life.

🎯

1. Say the door first. Then map object and knowing. Keep phassa ⇒ vedanā crisp.

Door-first language prevents you from getting lost in content. Contact (phassa) and feeling (vedanā) are distinct links - catching contact early lets you shape the next moment skillfully.

💡 Practice Application:

Next conversation: 'Ear-door active on their tone, mind-door processing meaning.' Notice the gap between contact and feeling.

🧠

2. Five sense-doors know only present, matching material objects; the mind-door knows concepts, past/future objects, mental states, and Nibbāna.

This is the fundamental architecture of experience. Mind-door has unique access to supramundane realities, memories as concepts, and all mental phenomena.

💡 Practice Application:

When remembering yesterday: 'This is mind-door taking past visual experience as a mental concept - not eye-door seeing the past.'

🔧

3. Adjust base, object, or knowing to cool downstream craving.

You have three intervention points: change the physical base (close eyes), modify the object environment (mute phone), or shift the knowing quality (widen attention).

💡 Practice Application:

During overwhelm, ask: 'Can I adjust base (posture), object (environment), or knowing (attention width)?' Try one micro-adjustment.

🎯

Daily Practice Integration

Apply door literacy to common situations throughout your day.

Morning coffee routine

Door Work

Tongue-door (taste) + nose-door (aroma) + mind-door (planning day)

* Insight:

Three doors, three legal objects. Notice which door dominates your attention.

Reading news headlines

Door Work

Eye-door (text shapes) vs mind-door (meaning/concepts)

* Insight:

Don't confuse seeing letters with understanding meaning - different doors entirely.

Meditation sitting

Door Work

Body-door (breath sensations) + mind-door (thoughts/Nibbāna glimpses)

* Insight:

Only mind-door can access supramundane. Body feels breath; mind knows peace.

Video call fatigue

Door Work

Eye-door overload + ear-door strain + mind-door multitasking

➔ Insight:

Name each door's burden separately. Adjust one at a time for relief.

➔

Series Arc Link

How this chapter connects to the broader learning journey.

Building Forward

Door literacy here powers Chapters 5–6 on phassa and vedanā (where we train the live hinge) and prepares for the dhātu lens (Ch. 7) that reframes each triad as impersonal elements.

This foundation is critical when we later dissect Dependent Origination and learn to "cut the chain" in motion.

Chapter 3

Khandha Grammar

Chapter 4

Door Literacy

Current

Chapters 5–6

Phassa & Vedanā

"Keep labeling the door before the drama."

This simple practice transforms every moment into an opportunity for wisdom and liberation.

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• **Table T V2.7 — “Door → Legal Objects”**

Columns: Door | Objects allowed | Time-scope (present/past/future) | Typical tone(s) | Example.
(Mind-door row includes concepts & Nibbāna.)

Door (dvāra)	Objects allowed (ārammaṇa)	Time-scope	Typical tone(s)	Example (modern, 1-line)
Eye (cakkhu-dvāra)	Visible form (rūpārammaṇa) only	Present only	Often neutral; can be pleasant/unpleasant	Phone’s blue LED blinks → “seeing” happens
Ear (sota-dvāra)	Sound (saddārammaṇa) only	Present only	Pleasant/unpleasant/neutral	Slack ping tone pops up in a meeting
Nose (ghāna-dvāra)	Odor (gandhārammaṇa) only	Present only	Usually mild; can swing pleasant/unpleasant	Smell of fresh coffee at the desk
Tongue (jivhā-dvāra)	Taste (rasārammaṇa) only	Present only	Often strongly pleasant/unpleasant	First sip of sweet tea after lunch
Body (kāya-dvāra)	Tangible (phoṭṭhabbārammaṇa = hardness/temperature/motion)	Present only	Commonly unpleasant/neutral; can be pleasant	Warm mug against the palm; chair pressure on hips
Mind (mano-dvāra)	Mental object (dhammārammaṇa): any of the five sense objects (as “remembered” or imagined), subtle rūpas (e.g., water element), cittas, cetasikas, concepts (paññatti), and Nibbāna	Present, past, future, and time-free (for Nibbāna “timeless”)	Any of the three tones (pleasant/unpleasant/neutral); supramundane paths/fruits take Nibbāna as object	Replaying yesterday’s text thread; planning tomorrow’s talk; insight taking Nibbāna as object

Notes & sources (house cues):

- Five sense-door cittas take only their own present object (e.g., eye→visible form now; ear→sound now). (Source: Comprehensive Manual of Abhidhamma, Pāli lines quoted: “For sense-door cittas the object is only present,” and each door restricted to its class) .
- Mind-door cittas can take six classes of mental object, including subtle rūpas, citta, cetasikas, concepts, and Nibbāna; they may also take present, past, future, and time-free objects. .
- The water element (āpo-dhātu) is not a touch datum; it’s only knowable at the mind-door (as subtle rūpa). .

(Series cross-link: This table is used in Vol. 2, Chs. 3–4 to anchor Link 5 (saḷāyatana) → Link 6 (phassa) → Link 7 (vedanā) classroom drills.)

• Table T V2.8 — “One Episode, Six Door-Reads”

Columns: Door read | Triad sentence | Tone | Likely trap | Skillful micro-move. (Class-ready worked sample for a Slack ping.)

Door read	Triad sentence (door + object + consciousness)	Tone (vedanā)	Likely trap	Skillful micro-move
Eye (cakkhu-dvār a)	“At the eye-door, red badge (form) meets eye-sensitivity with eye-consciousness → phassa.”	Neutral → pleasant	Mistaking the icon for an urgent ‘self’ issue (diṭṭhi flavor).	Label: “eye-door... badge seen... just form.” Relax gaze for 1 breath; return to task.
Ear (sota-dvāra)	“At the ear-door, ping (sound) meets ear-sensitivity with ear-consciousness → phassa.”	Pleasant	Auto-grasp: ping → “must check” (taṇhā→upādāna).	Note: “hearing... pleasant.” Name C2 risk: “wanting.” Pause 2 beats before any move.
Nose (ghāna-dvāra)	“At the nose-door, no salient odor meets nose-sensitivity → no contact to log.”	Neutral (none)	Confabulation: adding smells not present.	Mark absence: “no nose-object now.” Re-center on current door.
Tongue (jihvā-dvāra)	“At the tongue-door, no taste related to ping → no contact to log.”	Neutral (none)	Wandering to snack imagery → planning.	Say: “no taste.” If saliva/urge arises, park it as mind-door later.
Body (kāya-dvāra)	“At the body-door, phone vibration (tangible) meets body-sensitivity with	Slightly unpleasant/neutral	Reflex reach: hand moves before awareness (saṅkhāra momentum).	Note: “vibration... urge to grab.” Micro-delay: hands still for 1 breath; soften shoulder.

body-consciousness →
phassa.”

Mind (mano-dvāra)	“At the mind-door, thought (concept) takes mind as object → mind-door phassa.”	Pleasant → restless	Spinning stories (thread, status, blame) → proliferations (papañca).	Name it: “thinking... planning.” Tag C2: “wanting to know.” Redirect to chosen task label.
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Class cue: One real episode = six door checks (including explicit “no meet” where applicable). Practice flow: door-name → triad sentence → tone → C2 risk check → micro-move.

Answer Keys

- **T/F, Fill-in, Matching, Quick Quiz:** Keys provided inline.
- **Label-the-Diagram, Short Answer, Scenario:** Model elements/points listed with doctrinal anchors above.

Series Arc Link: Door literacy here powers Chapters 5–6 on phassa and vedanā (where we train the live hinge) and prepares for the dhātu lens (Ch. 7) that reframes each triad as impersonal elements—critical when we later dissect Dependent Origination and learn to “cut the chain” in motion.

Keep labeling the door before the drama.

Ch. 5 — Eighteen Elements (Dhātu): Door–Object–Consciousness Triads

Brief. Operationalize the 18 dhātu as “what meets what” plus the knowing that completes contact. Compare triad reads to aggregate/base reads and practice rapid labeling under time pressure.

Modern hook. Email preview pop-up: name the triad that actually occurred (eye + visible-form + eye-consciousness) before the mind-door commentary.

Figures. Plate V2.8 The 18-Element Wheel on a Notification.

Tables. T V2.9 Dhātu Triads with Everyday Examples; T V2.10 Triad vs. Aggregate Read (contrast grid).

What You’ll Learn

Culminating the foundational lenses, this chapter operationalizes the eighteen dhātus (elements) as the starkest Vibhaṅga dissection: six internal doors (dvāra-dhātu: eye, ear, nose, tongue, body, mind) meeting six external objects (viṣaya-dhātu: form, sound, odor, flavor, tangible, dhamma), completed by the six consciousnesses (viññāṇa-dhātu) that arise to “know” the contact—rendering every moment a neutral triad of “what meets what” plus the impersonal cognition that seals it, devoid of self or story. You’ll compare these triad reads to prior lenses for nuanced depth: where khandhas bundle into

emotional heaps, āyatana highlight relational gates, dhātus strip to elemental isolation—eye-door (cakkhudhātu) + form-object (rūpadhātu) + eye-knowing (cakkhuvīññādhātu), a clean triad exposing flux without clinging's overlay—practiced through side-by-side mappings that reveal dhātus' strength in unveiling anattā (non-self) at ultimate reality (paramattha). To forge speed and instinct, engage in timed drills: rapid labeling under pressure (e.g., 30 seconds to triad-tag a rising anger: "Mind-door + aversion-dhamma + mind-knowing"), escalating from solo flashes to group relays, building the muscle for on-the-fly analysis amid life's rush. This triad literacy doesn't abstractify; it empowers, turning sensory storms into dissectible data, priming you for weaving dhātus into truths, faculties, and dependent arising ahead—insight as elemental as earth, water, fire, and wind.

Modern Hook: The Traffic Jam Triad Flash

Stuck in gridlock on your commute, horns blaring, dashboard clock mocking your lateness: the red light's glare hits (eye-door meets form-object, eye-knowing completes—triad one), a frustrated sigh escapes (body-door touches breath-tangible, body-knowing registers—triad two), and the mind spins "Why today?" (mind-door grasps delay-dhamma, mind-knowing cognizes—triad three). Unlike khandha's vedanā-spiked clump of "road rage" or āyatana's eye-base latching onto car-forms, the dhātu read depersonalizes: just meetings of elements, no inherent "me" jammed, the knowing a fleeting spark that fades if unlabeled. Practice rapid triad-naming under the jam's pressure—"Eye + light + sight; body + tension + feel"—and watch the hook transform: stress unspools into neutral flux, a magga-micropause amid exhaust fumes. This hook recasts rush-hour hell as dhātu dojo: next snarl, triad it fast, reclaim the wheel from delusion's grip.

Orientation (why this matters; 3–6 lines)

The dhātu lens turns any moment into a simple triad: a door (internal base) meets a matching object (external field), and the corresponding consciousness completes contact. Training this grammar makes experience impersonal and clear—"eye + visible form + eye-consciousness," not "I saw." You'll practice rapid triad naming under time pressure, then contrast it with khandha and āyatana reads to choose the right leverage in real life.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.8 — "The 18-Element Wheel on a Notification."

Caption: "Name the triad before the storyline."

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Eighteen elements (dhātuyo):**

- *Six internal bases (doors): eye, ear, nose, tongue, body, mind.*
- *Six external objects: visible form, sound, odour, taste, tangible, dhamma (mental object).*
- *Six consciousnesses: eye-, ear-, nose-, tongue-, body-, mind-consciousness.*
These are functional classes, not “things with an owner.”
- **Contact as triad:** *door + object + matching consciousness ⇒ phassa; from phassa arises vedanā. Meaning-making, emotions, and stories come later.*
- **Why this lens helps:**
 - *It cuts through identity heat (“mine/me”) by keeping language impersonal.*
 - *It sharpens timing: triad first, tone second, craving third—so you can intercept at the live hinge.*
- **Mind-door special:** *Only the mind-door can take concepts, memories, plans, mental factors—and, at supramundane/review moments, Nibbāna. The five sense-doors only take their present, matching material objects.*
- **Relating the lenses:**
 - *Dhātu tells you “what met what and which knowing.”*
 - *Āyatana frames the same moment as “which door and which field.”*
 - *Khandha shows the aggregate unit (form, knowing, tone, marking, formations).*
You’ll practice flipping among them in seconds.

Modern hook — Email preview pop-up.

*Before commentary begins, the triad is simply: **eye + visible-form + eye-consciousness**. A beat later the mind-door picks up “what it means” (concepts, memories), spawning a second triad: **mind + dhamma (idea) + mind-consciousness**. Name both—then act wisely.*

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Triad Lightning (3')**: Teacher flashes five micro-clips (icon flash, ping sound, coffee aroma, taste, drafty air). Students chorus the triad aloud (e.g., “ear + sound + ear-consciousness”).
2. **Double-pass (2')**: For the same clip, add the likely mind-door follow-up triad (e.g., “mind + ‘new comment’ concept + mind-consciousness”).
3. **Lens contrast (1–3')**: In pairs, restate one clip three ways: *dhātu* (triad), *āyatana* (door/object), *khandha* (five-part unit). Share which lens gave the clearest leverage.

Solo (5–8 min)

- **Five-triad log (5×60–90s)**: As your device shows previews, jot the first triad you can honestly confirm. If the mind-door engages, add the second triad.
- **Timing drill (2–3')**: For one event, write the exact moment *vedanā* was noticed relative to *phassa*. Choose one cooling move (name tone, widen field, delay click 10–30 s).

Assessment Pack

(Counts fixed by series spec. Answer keys follow immediately.)

True/False (10)

1. In *dhātu* analysis, contact requires a door, an object, and a matching consciousness. — **T**
2. The nose-door can take yesterday’s odour as its object. — **F**
3. The mind-door can take concepts as objects. — **T**
4. “Eye + visible-form + ear-consciousness” is a valid triad. — **F** (door and knowing must match)
5. *Vedanā* is part of the triad. — **F** (It follows contact)
6. A single episode can involve multiple sequential triads (e.g., eye then mind). — **T**
7. *Dhātu* language is intentionally impersonal to cool identity heat. — **T**

8. *Body-door tangibles include temperature, pressure, motion.* — **T**
9. *Nibbāna is knowable at the tongue-door for an arahant.* — **F** (mind-door only)
10. *The dhātu lens and the khandha lens contradict each other.* — **F** (complementary)

T/F Key: 1-T, 2-F, 3-T, 4-F, 5-F, 6-T, 7-T, 8-T, 9-F, 10-F.

Fill-in-the-Blanks (10)

Word bank: **eye, ear, nose, tongue, body, mind, visible-form, sound, odour, taste, tangible, dhamma, eye-consciousness, ear-consciousness, body-consciousness, mind-consciousness, contact, feeling, triad, neutral**

1. *Door + object + matching knowing defines a _____.* → **triad**
2. *Eye + _____ + eye-consciousness.* → **visible-form**
3. *_____ + sound + ear-consciousness.* → **ear**
4. *Nose + _____ + nose-consciousness.* → **odour**
5. *Tongue + taste + _____-consciousness.* → **tongue**
6. *Body + _____ + body-consciousness.* → **tangible**
7. *Mind + _____ (mental object) + mind-consciousness.* → **dhamma**
8. *Triad completed ⇒ _____; then _____ arises.* → **contact; feeling**
9. *Just-seeing is typically _____ in tone.* → **neutral**
10. *The internal base for ideas is the _____.* → **mind**

Fill-in Key: as above.

Matching (10)

Left → Right

A. Eye-element → 1) Meets visible-form element

- B. Ear-element → 2) Meets sound element*
- C. Nose-element → 3) Meets odour element*
- D. Tongue-element → 4) Meets taste element*
- E. Body-element → 5) Meets tangible element*
- F. Mind-element → 6) Meets dhamma element*
- G. Eye-consciousness-element → 7) Knowing that completes eye triad*
- H. Mind-consciousness-element → 8) Knowing that completes mind triad*
- I. Contact (phassa) → 9) Door+object+matching knowing meet*
- J. Feeling (vedanā) → 10) Arose conditioned by contact*

Matching Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

Using **Plate V2.8 (blank template)**, label the notification moment twice:

- Inner wedge: **eye + visible-form + eye-consciousness** (write “phassa → vedanā” beside it).
- Outer ring (mind-door follow-up): **mind + concept (‘new email’) + mind-consciousness**.

Diagram Key (teacher plate): Any correct placements with matching door/knowing and the eye-then-mind sequence earns full credit.

Short Answer (2)

1. In two sentences, explain why naming the first triad before “meaning” reduces unskillful replies.
Key points: Locks attention onto impersonal contact; buys time to notice tone; interrupts the rush to craving/action.
2. Give one everyday example where two triads arise in under one second. Identify both triads.
Key points: e.g., ping sound (ear + sound + ear-consciousness) → idea “urgent” (mind + concept + mind-consciousness).

Scenario Case (1)

Case: Your screen shows “Preview: Re: Contract terms.” In <1 s you felt a jolt and almost clicked.

- (a) Name the **first triad**.
- (b) Name the **mind-door triad** that followed.

- (c) State one micro-move that keeps *vedanā* clean before *taṇhā* forms.

Model answer (outline):

(a) eye + visible-form + eye-consciousness; (b) mind + concept “contract terms” + mind-consciousness; (c) say “tone: unpleasant,” look away 2 s, schedule a block to read.

Micro-Log (1) — 60–90s template

“First triad=; **Tone at notice**=; Mind-door triad=; **Move I chose (name/widen/delay)**=; After-taste @10 min=clean/muddy; What I’ll repeat next time=_____.”

Quick Quiz (5) — Multiple choice

1. Which set is a valid *dhātu* triad?
A) eye + sound + eye-consciousness B) **ear + sound + ear-consciousness** C) mind + visible-form + mind-consciousness → **B**
2. What immediately follows contact in the standard order?
A) Craving B) **Feeling** C) Perception → **B**
3. Which door alone can take concepts as its object?
A) Eye B) Ear C) **Mind** → **C**
4. The best lens for depersonalizing a hot moment is:
A) **Dhātu** B) *Khandha* C) *Āyatana* → **A** (all help, but *dhātu* strips to impersonal functions fastest)
5. A “double-pass” event means:
A) Two emotions at once B) **Two sequential triads (sense-door then mind-door)** C) Two aggregates only → **B**

Takeaway Box (1–3 bullets)

- Say the triad first: “door + object + matching knowing.”
- Contact is not yet meaning; feeling follows contact—catch tone early to prevent craving.
- Under pressure, flip: *dhātu* to cool identity, *āyatana* for door policy, *khandha* to read the full unit.

Figures & Tables (this chapter)

- **Plate V2.8 — The 18-Element Wheel on a Notification** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay).
Goal: Train “name-the-triad-first” on a real notification; show eye-then-mind sequence.

OverviewElement WheelTraffic HookPracticeAssessmentTablesTakeaways

What You'll Learn

Master the eighteen dhātus as the starkest dissection: door + object + consciousness = impersonal contact

Core Insight

Every moment is a neutral triad of "what meets what" plus the impersonal cognition that seals it, devoid of self or story. Eye-door + form-object + eye-knowing = clean contact exposing flux without clinging's overlay.

Six Internal Doors

Eye-door

Ear-door

Nose-door

Tongue-door

Body-door

Mind-door

Six External Objects

Visible Form

Sound

Odour

Taste

Tangible

Dhamma

Six Consciousnesses

Eye-Consciousness

Ear-Consciousness

Nose-Consciousness

Tongue-Consciousness

Body-Consciousness

Mind-Consciousness

Why This Lens Helps

Cuts through identity heat ("mine/me") by keeping language impersonal

Sharpens timing: triad first, tone second, craving third

Enables interception at the live hinge before reactivity forms

Mind-door special: Only it can take concepts, memories, plans—and Nibbāna

Dhātu Lens

"What met what and which knowing"

Āyatana Lens

"Which door and which field"

Khandha Lens

"The aggregate unit (form, knowing, tone, marking, formations)"

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Triad Practice Drills

Build rapid triad recognition under time pressure



Lightning Round

30 seconds to name as many triads as possible



Timing Drill

Notice the exact moment *vedanā* follows *phassa*



Lens Contrast

Compare *dhātu*, *āyatana*, and *khandha* reads

Overview

Element Wheel

Traffic Hook

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Table V2.9: Dhātu Triads with Everyday Examples

Rapid drill reference for modern triad recognition

Door	Object	Matching Consciousness	Canonical Triad	Modern Example
Eye	Visible Form	Eye-Consciousness	Cakkhunā rūpaṃ disvā	Phone screen notification appears
Ear	Sound	Ear-Consciousness	Sotena saddaṃ sutvā	Meeting reminder ping sounds
Nose	Odour	Nose-Consciousness	Ghānena gandhaṃ ghāyitvā	Coffee brewing aroma on commute
Tongue	Taste	Tongue-Consciousness	Jivhāya rasaṃ sāyitvā	Lunch flavor while checking emails
Body	Tangible	Body-Consciousness	Kāyena phoṭṭhabbaṃ phusitvā	Keyboard pressure while typing
Mind	Dhamma	Mind-Consciousness	Manasā dhammaṃ viññāya	Concept "urgent" arises from notification

Use: Practice filling three new examples per day for each triad. Focus on rapid recognition in real-time situations.

Table V2.10: Triad vs. Aggregate Read (Contrast Grid)

Compare dhātu, āyatana, and khandha lenses for the same moment

Email notification appears

Dhātu Read

Eye + visible-form + eye-consciousness → Mind + concept + mind-consciousness

Āyatana Read

Eye-door receives form-object → Mind-door processes meaning

Khandha Read

Form (screen pixels), Consciousness (seeing), Feeling (neutral→concern), Perception (email recognition), Formations (attention shift)

Leverage Comparison

Cool: Dhātu strips to impersonal contact. Redirect: Āyatana shows door policy. Clarify: Khandha reveals full emotional unit.

Traffic horn blares

Dhātu Read

Ear + sound + ear-consciousness → Mind + "delay" concept + mind-consciousness

Āyatana Read

Ear-door receives sound-object → Mind-door grasps implications

Khandha Read

Form (sound waves), Consciousness (hearing), Feeling (unpleasant), Perception (horn = problem), Formations (irritation)

Leverage Comparison

Cool: "Just ear-knowing sound." Redirect: "Sound-door active, choose response." Clarify: "Full stress aggregate forming."

Coffee aroma while working

Dhātu Read

Nose + odour + nose-consciousness → Mind + "break time" + mind-consciousness

Āyatana Read

Nose-door receives odour-object → Mind-door creates story

Khandha Read

Form (aromatic molecules), Consciousness (smelling), Feeling (pleasant), Perception (coffee = break), Formations (desire)

Leverage Comparison

Cool: Impersonal nose-knowing. Redirect: Notice door-switching. Clarify: Track desire formation.

Use: Show how the same second yields different handles across lenses. Practice flipping between reads in under 5 seconds to choose optimal leverage.

Practice Template: Five-Triad Log

60-90s Micro-Log Template

First triad:

Tone at notice:

Mind-door triad:

Move chosen:

name/widen/delay: _____

After-taste @10min:

clean/muddy: _____

Next time repeat:

Chapter 5 Takeaway Box

Essential insights for practical dhātu application



Say the triad first

"Door + object + matching knowing" - before any story begins

Eye + visible form + eye-consciousness (not "I saw something urgent")



Contact is not yet meaning

Feeling follows contact—catch tone early to prevent craving

Phassa → Vedanā → (intercept here) → Taṇhā



Under pressure, flip lenses

Dhātu to cool identity, āyatana for door policy, khandha to read the full unit

Hot moment: "What met what?" (dhātu) → "Which door?" (āyatana) → "Full unit?" (khandha)

Practical Applications

Email notification appears

First Triad:

Eye + form + eye-consciousness

Mind-Door:

Mind + "urgent" concept + mind-consciousness

Intervention:

Name both triads before clicking

Traffic jam frustration

First Triad:

Multiple sense-door contacts

Mind-Door:

Mind + "delay" concepts + mind-consciousness

Intervention:

Rapid triad naming: "ear + horn + hearing; body + tension + feeling"

Social media scroll

First Triad:

Eye + images + eye-consciousness

Mind-Door:

Mind + comparison concepts + mind-consciousness

Intervention:

Catch the mind-door triad before emotional spiral



Series Arc Connection

With triads fluent, Chapter 6 (Contact) and Chapter 7 (Feeling) become straightforward in timing and intervention. Later chapters reuse this skill to dissect Paṭiccasamuppāda in motion and to guard the C2 handoff (vedanā → taṇhā) in the wild.

Contact Timing

Feeling Recognition

Craving Prevention

Dependent Arising

Quick Reference: The 18 Elements

6 Internal Doors

- Eye-element
- Ear-element
- Nose-element
- Tongue-element
- Body-element
- Mind-element

6 External Objects

- Visible-form element
- Sound element
- Odour element
- Taste element
- Tangible element
- Dhamma element

6 Consciousnesses

- Eye-consciousness
- Ear-consciousness
- Nose-consciousness
- Tongue-consciousness
- Body-consciousness
- Mind-consciousness

Plate V2.8: The 18-Element Wheel on a Notification

Name the triad before the storyline begins

Demonstrate Notification Sequence



New Email

Preview: Re: Contract terms...



Eye Element

Door:

Eye

Object: Visible Form

Knowing: Eye-Consciousness



Ear Element

Door:

Ear

Object: Sound

Knowing: Ear-Consciousness



Nose Element

Door:

Nose

Object: Odour

Knowing: Nose-Consciousness



Tongue Element

Door:

Tongue

Object: Taste

Knowing: Tongue-Consciousness



Body Element

Door:

Body

Object: Tangible

Knowing: Body-Consciousness



Mind Element

Door:

Mind

Object: Dhamma

Knowing: Mind-Consciousness

Key Training Point

Before commentary begins, the triad is simply: eye + visible-form + eye-consciousness. A beat later the mind-door picks up "what it means" (concepts, memories), spawning a second triad: mind + dhamma (idea) + mind-consciousness. Name both—then act wisely.



Modern Hook: The Traffic Jam Triad Flash

Transform road rage into dhātu practice - rapid triad naming under pressure

The Scenario

Stuck in gridlock on your commute, horns blaring, dashboard clock mocking your lateness. Unlike khandha's vedanā-spiked clump of "road rage" or āyatana's eye-base latching onto car-forms, the dhātu read depersonalizes: just meetings of elements, no inherent "me" jammed.



Play Traffic Sequence



Reset



Traffic Jam in Progress...



Red Light Glare

 0.1s

Traffic light's red glare hits the eye

Eye + Form + Eye-Consciousness



Frustrated Sigh

 0.3s

Breath tension, body awareness

Body + Tangible + Body-Consciousness



Mental Commentary

 0.5s

"Why today?" thought arises

Mind + Dhamma + Mind-Consciousness

Practice Instructions

Practice rapid triad-naming under the jam's pressure—"Eye + light + sight; body + tension + feel"—and watch the hook transform: stress unspools into neutral flux, a magga-micropause amid exhaust fumes.

This hook recasts rush-hour hell as dhātu dojo: next snarl, triad it fast, reclaim the wheel from delusion's grip.



Plate V2.8: The 18-Element Wheel on a Notification

Name the triad before the storyline begins

Demonstrate Notification Sequence

New Email

Preview: Re: Contract terms...

Eye Element

Door:

Eye

Object: Visible Form

Knowing: Eye-Consciousness

Ear Element

Door:

Ear

Object: Sound

Knowing: Ear-Consciousness

Nose Element

Door:

Nose

Object: Odour

Knowing: Nose-Consciousness

Tongue Element

Door:

Tongue

Object: Taste

Knowing: Tongue-Consciousness

Body Element

Door:

Body

Object: Tangible

Knowing: Body-Consciousness

Mind Element

Door:

Mind

Object: Dhamma

Knowing: Mind-Consciousness

Key Training Point

Before commentary begins, the triad is simply: eye + visible-form + eye-consciousness. A beat later the mind-door picks up "what it means" (concepts, memories), spawning a second triad: mind + dhamma (idea) + mind-consciousness. Name both—then act wisely.

• **Table T V2.9 — Dhātu Triads with Everyday Examples.**

Columns: Door | Object | Matching Consciousness | Canonical triad sentence | Modern example (phone, meeting, commute).

Use: Rapid drills; students fill three new examples/day.

Door	Object	Matching Consciousness	Canonical triad sentence	Modern example (phone, meeting, commute)
Eye (cakkhu)	Visible form (rūpa)	Eye-consciousness (cakkhaviññāṇa)	Eye-element + visible-form element → eye-consciousness element; the meeting (base+object+consciousness) is contact; from contact, feeling arises. Also expressed as cause→fruit: eye & form (cause) → eye-consciousness (fruit).	The red notification badge flashes on screen during a meeting.
Ear (sota)	Sound (sadda)	Ear-consciousness (sotaviññāṇa)	Ear-element + sound-element → ear-consciousness element; contact → feeling.	Slack “ping” lands while you’re writing minutes.
Nose (ghāna)	Odor (gandha)	Nose-consciousness (ghānaviññāṇa)	Nose-element + odor-element → nose-consciousness element; contact → feeling.	Coffee aroma drifts in as you join a Zoom call.
Tongue (jivhā)	Taste (rasa)	Tongue-consciousness (jivhāviññāṇa)	Tongue-element + taste-element → tongue-consciousness element; contact → feeling.	A quick sip of sweet tea before unmuting to speak.
Body (kāya)	Tangible (phoṭṭhabba: hardness/temperature/motion)	Body-consciousness (kāyaviññāṇa)	Body-element + tangible-element → body-consciousness element; contact → feeling.	Phone vibrates against your palm on the train.

Mind (mano)	Mental object (dhamma: remembered sights/sounds, ideas, subtle rūpas, cetasikas, concepts, even Nibbāna)	Mind-consciousness (manoviññāṇa)	Mind-element + mental-object element → mind-consciousness element; contact → feeling . In drills, teach: name door → base+object+consciousness ⇒ contact ⇒ feeling.	Thinking “Who messed me?” while driving; plan to reply later.
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Class use: Rapid triad call-outs (≤3s): “Eye + form → eye-consciousness ... contact → feeling.” Keep one breath with tone before any decision

Table T V2.10 — Triad vs. Aggregate Read (Contrast Grid).

Columns: Episode line | Dhātu triad | Āyatana read | Khandha unit | Leverage (cool/redirect/clarify).
Use: Show how the same second yields different handles across lenses.

Episode line	Dhātu triad (elements)	Āyatana read (base / object / knowing)	Khandha unit (salient aggregate)	Leverage (cool / redirect / clarify)
“Ping sounds.”	Ear-base element + sound element → ear-consciousness element; contact→feeling.	Ear / sound / ear-consciousness (contact triad).	Rūpa (sound) known, with viññāṇa; vedanā follows.	Cool: Name triad aloud (softly): “hearing... pleasant.” Two relaxed breaths.
“Pleasant tingle appears.”	Same triad persists as condition; feeling is effect of contact.	Same ear triad; now watch vedanā at that door.	Vedanā-khandha becomes salient.	Clarify: “Pleasant tone only” (don’t jump to story).
“Hand twitches toward phone.”	Body-base + tangible → body-consciousness (pressure/motion).	Body / tangible / body-consciousness.	Saṅkhāra-khandha (volition) + rūpa (motion).	Cool: Soften grip, rest hands for one breath; notice urge crest/fade.
“Thought: ‘Maybe urgent.’”	Mind-base + mental-object → mind-consciousness; contact→feeling.	Mind / concept / mind-consciousness.	Viññāṇa with saññā labeling; vedanā may tilt.	Redirect: Label “thinking/planning,” re-aim to task anchor (cursor/breath).
“Auto-scroll happens.”	Underlying door may flip back to eye/ear triads; C2 (vedanā→ taṇhā) likely fired → actioning volitions.	Eye/ear / new form+sound / matching consciousness.	Saṅkhāra-khandha (doing) led by craving; aggregates in flow.	Clarify: Name C2 risk (“wanting to see more”); pause; choose: “Finish line first, then check.”

Teaching point: The **same second** can be handled by three lenses—Dhātu (elements triad), Āyatana (base–object–knowing), and Khandha (which aggregate is salient)—without contradiction. Use the triad to **cool**, the khandha label to **clarify**, then re-aim behavior.

Answer Keys

All objective items (T/F, Fill-in, Matching, Quick Quiz) have keys inline.

Open-response items (Label-the-Diagram, Short Answer, Scenario, Micro-Log) include model elements/rubrics above to validate varied but correct responses.

Series Arc Link: *With triads fluent, Ch. 6 (Contact) and Ch. 7 (Feeling) become straightforward in timing and intervention; later chapters reuse this skill to dissect Paṭiccasamuppāda in motion and to guard the C2 handoff (vedanā → taṇhā) in the wild.*

Ch. 6 — Contact (Phassa) in the Present-Effect Band (②)

Brief. *Understand contact as a threefold meeting (door + object + consciousness) and place it correctly in our period/segment pedagogy (② Present Effect). Clarify why contact is not yet craving, and how it conditions feeling next.*

Modern hook. *“Taste test” with coffee/tea: mark the meet only, no story.*

Figures. *Plate V2.9 Contact Triad Schema (② rim focus).*

Tables. *T V2.11 Contact Formulae by Door; T V2.12 Common Mislabeleds at Contact (and quick fixes).*

What You’ll Learn

Anchoring the Vibhaṅga's analytical scalpel in the mechanics of immediacy, this chapter demystifies phassa (contact) as the pivotal threefold meeting—internal door (dvāra), external object (ārammaṇa), and arising consciousness (viññāṇa)—that ignites every cognitive pulse, positioned precisely within our period/segment pedagogy as the core of the “Present-Effect Band (②)”: the transitional nexus where past kammic seeds (from Band ①: Past-Cause) bloom into synchronous effects, before proliferating into future potentials (Band ③). You'll dissect how phassa operates not as a vague “touch” but as a neutral, lawful convergence—e.g., eye-door + visible form + eye-consciousness—lawfully conditioned yet devoid of inherent dukkha, practiced through lens-flips to khandha (as the spark bundling aggregates), āyatana (as base-to-base ignition), and dhātu (as triad completion). Crucially, clarify phassa's innocence from craving (taṇhā): unlike the later, volitional hijack of saṅkhāra, contact remains pre-reactive, a mere “meeting” without preference or story—exercises will spotlight this gap, using slow-motion replays of moments to halt at phassa before vedanā (feeling) cascades. Then, trace its conditioning arrow: how phassa inexorably feeds vedanā's hedonic tone (pleasant/neutral/unpleasant), setting the stage for either wise attention or unchecked proliferation, with drills mapping the handoff in real-time vignettes. This chapter refines your temporal acuity, transforming phassa from overlooked pivot to present-moment fulcrum, equipping you to intervene early in the Band (②) for magga-aligned effects.

Modern Hook: The App Alert Ignition

You're powering through a report, zen-like focus intact, when your phone vibrates—a calendar alert for an impending meeting: “Team sync in 5.” The threefold meeting strikes: tactile door (body-base) +

vibration-object (tangible) + body-consciousness completes the phassa, squarely in Present-Effect Band (②), where the kammic echo of your earlier "set reminder" (Past-Cause ①) manifests as raw contact, neutral as a pebble's drop. Not yet craving—no "ugh, not now" taṇhā has latched; it's just the meeting, uncolored. But watch the condition: phassa ripples straight to vedanā, tinting the vibe unpleasant if habit deems it so, priming a scroll-dodge or sigh-spiral. Pause here in the hook—name the triad ("Body-door + buzz-object + body-knowing"), affirm "phassa, not yet pull," and redirect: a breath at the door diffuses the feed to neutral vedanā, short-circuiting the band into spacious effect. This turns alert anxiety into phassa precision: next buzz, meet it at the threefold, condition wisely, and surf the present without the crash.

Orientation (why this matters)

Every lived moment starts at a contact point: a door meets an object and the corresponding knowing completes the touch. That's phassa—not meaning, not emotion—just the spark that enables feeling to arise next. Placing phassa correctly in ② Present Effect keeps our timing precise and prevents the common classroom error of jumping straight from contact to craving. Your skill here is to "mark the meet," then meet the feeling cleanly before taṇhā recruits you.

Diagram Hook (what to draw/see; 1 caption)

Plate V2.9 — "Contact Triad Schema (② rim focus)."

Caption: "Door + Object + Matching Consciousness ⇒ phassa (②), then vedanā."

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Definition.** Phassa (contact) is the conjunction of an internal base (door), its appropriate external object, and the corresponding class of consciousness; when the three touch, there is contact. Vedanā (feeling-tone) is conditioned by contact but is not the same as contact.
- **Placement in time.** In our four-period pedagogy, viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā are the lived results now—② Present Effect. Keep these as "functions, not owners."
- **Legal order.** The forward sequence is with-the-grain (anuloma): **phassa** → **vedanā** → **taṇhā**. The "illegal shortcut" is drawing **phassa** → **taṇhā**, which skips feeling. Don't teach or practice that skip.
- **Why it matters in practice.** Because contact is triadic, we can adjust any leg—base, object, or knowing—to change downstream tone and craving probability ("compassionate engineering").

- **Method stance.** *Abhidhamma trains literal, impersonal language—naming functions and relations rather than a self doing them—so identity-heat cools at the very start.*

Modern hook — “Taste test” with coffee/tea.

For 3 s, do only this: name the meet—“tongue-door + taste-object + tongue-consciousness ⇒ contact.” Full stop. No story about flavor, no judgment. Then, one beat later, note the feeling tone that arises from contact. (That’s the lawful handoff.)

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom (6–8 min)

1. **Call-and-response triads (2').** Teacher calls a door; class replies with the full triad to phassa (e.g., “ear + sound + ear-consciousness ⇒ contact”).
2. ② **Band trace (2').** On a big wheel, highlight ② and chant: “viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā.”
3. **Illegal-skip correction (1').** Show a fake arrow phassa → taṇhā; students fix it to phassa → vedanā → taṇhā.
4. **Lever list (1–3').** In triads, list one base-change, one object-change, one knowing-change for an open-office ping (e.g., look away; mute; widen attention).

B. Solo (5–8 min)

1. **Taste-test micro-lab (3').** Sip coffee/tea. Line 1: write only the contact triad. Line 2: after one second, write the feeling word (pleasant/unpleasant/neutral).
2. ② **Timing card (2').** On a sticky note: “phassa → vedanā → taṇhā (cut here).” Place where you see notifications.
3. **Compassionate engineering (2–3').** For today’s most frequent contact, choose one lever (base/object/knowing) to alter for the next hour.

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. Phassa is emotion. — **F** (It's the triadic meet; emotion comes later.)
2. The legal order is phassa → vedanā → taṇhā. — **T**
3. Phassa sits in ② Present Effect. — **T**
4. It is acceptable to diagram phassa → taṇhā if you're in a hurry. — **F** (That's the "illegal skip.")
5. Adjusting base/object/knowing can change downstream craving probability. — **T**
6. Vedanā is conditioned by phassa. — **T**
7. "Functions, not owners" is our language discipline at ②. — **T**
8. "Just seeing/hearing" is usually neutral at contact. — **T** (door-wise tone literacy)
9. Phassa is the same as vedanā. — **F** (Different functions; contact precedes feeling.)
10. ② Present Effect includes viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā. — **T**

T/F Answer Key: Provided inline.

Fill-in-the-Blanks (10)

Word bank: **door, object, consciousness, contact, feeling, Present Effect, triad, neutral, sequence, craving**

1. Phassa is the meeting of _____ + _____ + matching _____. → **door; object; consciousness**
2. This threefold meeting is called _____. → **contact**
3. After contact, _____ arises. → **feeling**
4. The lawful _____ is phassa → vedanā → taṇhā. → **sequence**

5. Contact belongs to band ② _____. → **Present Effect**
6. Naming only the _____ helps you avoid storytelling. → **triad**
7. For eye/ear, the default tone right after contact is often _____. → **neutral**
8. We never draw contact directly to _____. → **craving**
9. Our language guideline at ② is “functions, not _____.” → **owners**
10. Adjusting base, object, or _____ can reshape downstream tone. → **consciousness**

Fill-in Answer Key: As above.

Matching (10)

Match the item to its best description.

- A. Phassa → 1) Door + object + matching consciousness meet
- B. ② band → 2) Present-effect links (3–7) running now
- C. Illegal skip → 3) Drawing phassa → *taṇhā* (forbidden)
- D. Function line → 4) “Phassa → *Vedanā*: feels the blow”
- E. Base-lever → 5) Look away, remove earbud, adjust posture
- F. Object-lever → 6) Choose inputs; mute; simplify forms
- G. Knowing-lever → 7) Widen/steady attention with a second anchor
- H. Neutral tone → 8) Default for “just seeing/hearing”
- I. “Functions, not owners” → 9) Depersonalized phrasing discipline
- J. Door-first labeling → 10) Quick way to stay in ② timing

Key: A-1 , B-2 , C-3 , D-4 , E-5 / F-6 / G-7 , H-8 , I-9 , J-10

Label-the-Diagram (1)

On **Plate V2.9 (blank)**, complete one wedge for the Taste-Test:

- Write: “tongue-door + taste-object + tongue-consciousness ⇒ phassa (②) → *vedanā*.”
Key: Correct triad, correct ② placement, and *vedanā* following contact.

Short Answer (2)

1. In two sentences, explain why distinguishing phassa from *vedanā* matters for impulse control.

Key points: Contact is pre-meaning and pre-emotion; noticing it lets you meet tone on time and

prevents the phassa → taṇhā skip.

2. Give one example of “compassionate engineering” at contact for your most tempting door.

Key points: Name a base/object/knowing change and how it reduces downstream craving probability.

Scenario Case (1)

Case: You see “New comment” flash during deep work and feel a tug to click.

- (a) Write the first contact triad.
- (b) Note the vedanā that followed.
- (c) Pick one lever (base/object/knowing) and describe the 10-second move you’ll do.

Model points: (a) eye + visible-form + eye-consciousness; (b) neutral → pleasant/unpleasant; (c) look away, mute, widen attention; confirm no illegal skip.

Micro-Log (1) — 60–90s template

“Door=; **Object=**; Knowing=; **Contact ✓**; **Tone=**; Did I alter Base/Object/Knowing? ____; ②-timing kept? ____; C2 formed? yes/no.”

Quick Quiz (5) — Multiple choice

1. What completes contact?

A) Door + object only B) Emotion C) **Matching consciousness** → **C**

2. Where does phassa live in the four-period overlay?

A) ① B) ② C) ③ D) ④ → **B**

3. Which drawing violates legal order?

A) phassa → vedanā B) **phassa** → **taṇhā** C) vedanā → taṇhā → **B**

4. Which lever belongs under “knowing”?

A) Mute notifications B) **Widen attention with a second anchor** C) Turn away → **B**

5. The function prompt “feels the blow” labels which arrow?

A) saḷāyatana → phassa B) **phassa** → **vedanā** C) vedanā → taṇhā → **B**

Takeaway Box (1–3 bullets)

- *Phassa = door + object + matching knowing (triad). Keep it impersonal and in ②.*
- *The lawful order is **contact** → **feeling** → **craving**; never skip feeling.*
- *Engineer the spark: adjust base, object, or knowing to cool the chain upstream.*

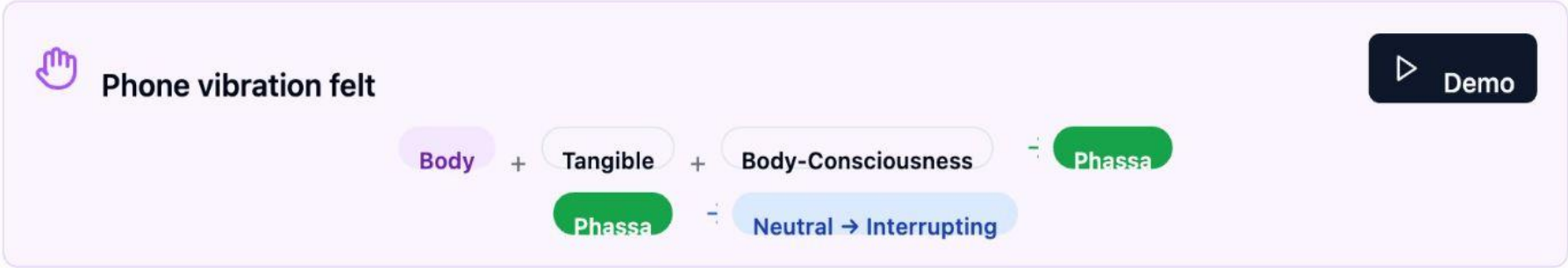
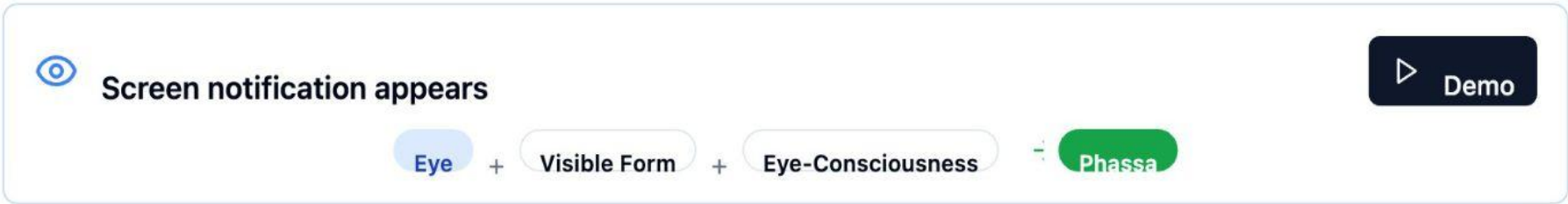
Figures & Tables (this chapter)

- **Plate V2.9 — Contact Triad Schema (② rim focus)** (A4 landscape PNG @300 dpi, sRGB; labels outside; one overlay). Purpose: Fix phassa as triad in ② and show the arrow to vedanā.



Plate V2.9: Contact Triad Schema (② rim focus)

Door + Object + Matching Consciousness ⇒ phassa (②), then vedanā



Reset All Demos

Functions, Not Owners

Use impersonal language: "eye-door meets form" not "I see something"

Compassionate Engineering

Adjust any leg of the triad (base, object, knowing) to change downstream effects

Critical Timing Rule

Contact → Feeling → Craving

✓ Legal Order - Always include feeling

Contact → Feeling → Craving

× Illegal Skip - Never draw this

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Table V2.11: Contact Formulae by Door

Chantable reference for each door's contact formation

Door	Object	Matching Consciousness	Contact Sentence	Default Early-Tone
Eye	Visible Form	Eye-Consciousness	Cakkhunā rūpaṃ disvā phasso	Neutral
Ear	Sound	Ear-Consciousness	Sotena saddaṃ sutvā phasso	Neutral
Nose	Odour	Nose-Consciousness	Ghānena gandhaṃ ghāyitvā phasso	Pleasant/Unpleasant
Tongue	Taste	Tongue-Consciousness	Jivhāya rasaṃ sāyitvā phasso	Pleasant/Unpleasant
Body	Tangible	Body-Consciousness	Kāyena phoṭṭhabbaṃ phusitvā phasso	Varies
Mind	Dhamma	Mind-Consciousness	Manasā dhammaṃ viññāya phasso	Varies

Use: Chantable reference for classroom drills. Practice rapid door-to-contact recognition with canonical phrasing.

Table V2.12: Common Mislabels at Contact (and Quick Fixes)

De-bugging tool for correcting contact misconceptions

Contact = emotion

Why it's wrong:
Emotion comes after vedanā; contact is pre-emotional

Correct placement:
Contact → Feeling → Emotion formation

Quick fix:
Name the triad only, no story

Classroom cue:
"Mark the meet, not the meaning"

Contact = craving

Why it's wrong:
Skips vedanā; craving is 3 steps later

Correct placement:
Contact → Feeling → Craving

Quick fix:
Always insert vedanā between phassa and tanhā

Classroom cue:
"Never skip feeling"

Contact = meaning

Why it's wrong:
Meaning-making happens at mind-door follow-up

Correct placement:
Contact (sense-door) → Contact (mind-door + concept)

Quick fix:
Distinguish first triad from second triad

Classroom cue:
"Door first, story second"

Contact = "I touched"

Why it's wrong:
Introduces self/owner; contact is impersonal function

Correct placement:
Functions meet, no owner involved

Quick fix:
Use "door + object + knowing" language

Classroom cue:
"Functions, not owners"

Contact in wrong band

Why it's wrong:
Contact belongs specifically to ③ Present Effect

Correct placement:
Phassa sits between saḷāyatana and vedanā in ②

Quick fix:
Always place contact in ③ band

Classroom cue:
"Contact lives in ②"

Use: Quick reference for correcting student misconceptions. Each mislabel includes why it's wrong, correct placement, and classroom-ready fixes.

Present-Effect Band (③) Sequence

①

→

②

→

③

→

④

→

⑤

③ Present-Effect Band: The lived results happening now

Compassionate Engineering Levers

Base Lever

• Look away

• Remove earbud

• Adjust posture

• Close eyes briefly

Object Lever

• Mute notifications

• Simplify forms

• Choose inputs

• Reduce stimuli

Knowing Lever

• Widen attention

• Add second anchor

• Steady awareness

• Soften focus

By Bhikkhu Indasoma Siridantamahapalaka 112

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Chapter 6 Takeaway Box

Essential insights for practical contact (phassa) application

⚡

Phassa = door + object + matching knowing (triad)

Keep it impersonal and in ☺

Eye + visible form + eye-consciousness ⇒ contact (not "I saw")

→

The lawful order is contact → feeling → craving

Never skip feeling

Phassa → Vedanā → Taṇhā (illegal: Phassa → Taṇhā)

⚙️

Engineer the spark

Adjust base, object, or knowing to cool the chain upstream

Look away (base), mute (object), widen attention (knowing)

🕒

Contact in Four-Period Pedagogy

①

Past-Cause

Avijjā, Saṅkhāra

②

Present-Effect

Vīññāṇa → Nāma-rūpa →
Saḍāyatana → Phassa →
Vedanā

③

Present-Cause

Taṇhā, Upādāna, Bhava

④

Future-Effect

Jāti, Jarāmaraṇa

Key:

Phassa sits precisely in ② Present-Effect, between saḍāyatana and vedanā. This placement enables precise timing for intervention before craving forms.

Practical Applications

Notification appears during focus

Contact Triad:
Eye + visible form + eye-consciousness

Lever Applied:
Base: Look away for 3 seconds

Intervention:
Name triad before story begins

Outcome:
Prevents automatic click response

Phone vibrates during meeting

Contact Triad:
Body + vibration + body-consciousness

Lever Applied:
Object: Phone on silent mode

Intervention:
Mark contact, not urgency

Outcome:
Maintains meeting presence

Coffee taste during work

Contact Triad:
Tongue + taste + tongue-consciousness

Lever Applied:
Knowing: Widen to include breath

Intervention:
3-second contact-only focus

Outcome:
Prevents craving spiral

Series Arc Connection

With contact timing precise, Chapter 7 (Vedanā) becomes clean "hinge training," and later chapters on paññā and paṭicca-samuppāda use this placement to cut C2 (vedanā → taṇhā) in the wild.

Contact Precision

Feeling Recognition

C2 Intervention

Dependent Arising

Quick Reference: Contact Essentials

Legal Sequence

☑ Phassa → Vedanā → Taṇhā

✗ Phassa → Taṇhā

Engineering Levers

• Base: Adjust internal door

• Object: Modify external input

• Knowing: Alter consciousness quality

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Taste Test Micro-Lab

Practice marking the meet only - no story, no judgment

Name the Contact Triad

Door + Object + Consciousness ⇒ Contact

e.g., tongue + taste + tongue-consciousness

Submit Triad

Modern Hook: The App Alert Ignition

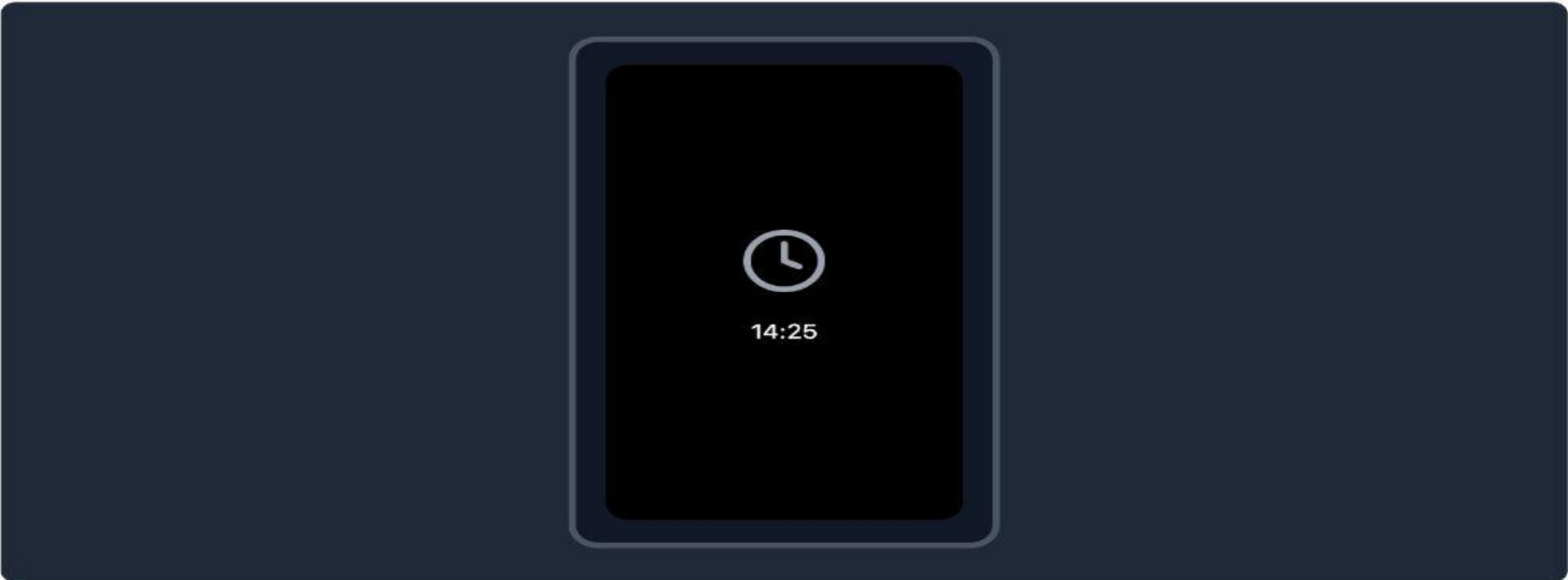
Transform notification anxiety into phassa precision

The Scenario

You're powering through a report, zen-like focus intact, when your phone vibrates—a calendar alert for an impending meeting: "Team sync in 5." The threefold meeting strikes: tactile door (body-base) + vibration-object (tangible) + body-consciousness completes the phassa, squarely in Present-Effect Band (⌚).

▶ Play Alert Sequence

↺ Reset



- The Alert Arrives

⌚ 0.1s

Band ⌚

Phone vibrates - calendar reminder for team sync
- Contact Forms

⌚ 0.2s

Band ⌚

Body-door + vibration-object + body-consciousness
- Feeling Arises

⌚ 0.3s

Band ⌚

Neutral contact → unpleasant vedanā (if habitual)
- Choice Point

⌚ 0.5s

Band ⌚ → ⌚

Pause here or let craving form

The Phassa Precision Move

1. Name the Triad

"Body-door + buzz-object + body-knowing" - keep it impersonal and precise
2. Affirm Present-Effect

"Phassa in Band ⌚, not yet pull" - contact is neutral, pre-reactive
3. Redirect Wisely

A breath at the door diffuses the feed to neutral vedanā, short-circuiting the band
- This turns alert anxiety into phassa precision: next buzz, meet it at the threefold, condition wisely, and surf the present without the crash.

 Overview	Contact Schema	App Alert Hook	 Taste Test	Assessment	Tables	 Takeaways
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What You'll Learn

Master phassa as the pivotal threefold meeting in Present-Effect Band (②)

Core Understanding

Phassa (contact) is the conjunction of an internal door, its appropriate external object, and the corresponding consciousness. When the three touch, there is contact—neutral, lawful convergence devoid of inherent dukkha.



Present-Effect Band (②)

Viññāṇa → Nāma-rūpa → Saḷāyatana → Phassa → Vedanā

The lived results happening now

Key: These are functions, not owners

Legal Order



Phassa → Vedanā → Taṇhā



Phassa → Taṇhā

Illegal Skip

Never skip feeling—it's the crucial handoff point

Why This Matters in Practice

- Contact is triadic—we can adjust any leg (door, object, consciousness) to change downstream effects
- Contact is pre-reactive—a mere "meeting" without preference or story
- Phassa conditions vedanā but is not the same as vedanā
- "Compassionate engineering" at contact prevents craving formation

Base Lever

Look away, remove earbud, adjust posture

Object Lever

Choose inputs, mute, simplify forms

Knowing Lever

Widen/steady attention with second anchor

• **Table T V2.11 — Contact Formulae by Door.**

Columns: Door | Object | Matching Consciousness | Contact Sentence | Default Early-Tone Note.

Use: chantable reference.

Door	Object	Matching Consciousness	Contact Sentence (class chant)	Default Early-Tone Note
Eye (cakkhu)	Visible form (rūpa)	Eye-consciousness (cakkhu-viññāṇa)	“Eye + form → eye-consciousness: this meeting is contact (phassa); from contact, feeling arises. ”	Often neutral at first; can tilt pleasant (color pop) or unpleasant (glare).
Ear (sota)	Sound (sadda)	Ear-consciousness (sota-viññāṇa)	“Ear + sound → ear-consciousness: meeting is contact ; contact conditions feeling. ”	Frequently pleasant (notification chime); watch the quick lean.
Nose (ghāna)	Odor (gandha)	Nose-consciousness (ghāna-viññāṇa)	“Nose + odor → nose-consciousness: contact → feeling. ”	Usually faint/neutral; spikes to pleasant (coffee) or unpleasant (smoke).
Tongue (jihvā)	Taste (rasa)	Tongue-consciousness (jihvā-viññāṇa)	“Tongue + taste → tongue-consciousness: contact → feeling. ”	Tends to be strong (pleasant sweet/savory; unpleasant bitter).
Body (kāya)	Tangible (phoṭṭhabba: hardness/temperature/motion)	Body-consciousness (kāya-viññāṇa)	“Body + tangible → body-consciousness: contact → feeling. ”	Commonly unpleasant (pressure/heat); sometimes pleasant (warm mug).
Mind (mano)	Mental object (dhamma: remembered sights/sounds, ideas, subtle rūpas, cetasikas, concepts, Nibbāna)	Mind-consciousness (mano-viññāṇa)	“Mind + mental object → mind-consciousness: contact → feeling. ”	Any tone possible; quick shifts. Note “pleasant/restless/neutral” without story.

Use: Recite slowly in call-and-response; 1 breath after “...contact,” then add “...feeling arises.”

Class KPI: learners can chant any door’s formula in ≤5 s and name the first tone.

Table T V2.12 — Common Mislabeleds at Contact (and Quick Fixes).

Columns: Mislabeled (e.g., “contact = emotion”) | Why it’s wrong | Correct placement | One-line fix | Classroom cue. Use: de-bugging tool.

Mislabeled (what students say)	Why it’s wrong	Correct placement (lens & link)	One-line fix (coach phrase)	Classroom cue (what to do now)
“Contact = emotion.”	Phassa is just the meet (base+object+knowing). Emotion belongs downstream.	Contact → Feeling (phassa → vedanā), effect band (3–7).	“Contact is a meet , not a mood.”	Have them name the triad, then the bare tone only.
“Feeling = craving.”	Vedanā is hedonic tone; taṇhā is the lean after tone.	C2 hinge vedanā → taṇhā (present-cause 8–10).	“Tone first, then thirst (or not).”	Two breaths with tone before any move; ask “Is wanting here yet?”
“Eye contacts thoughts.”	Five sense-doors only take their own present object. Thoughts are mind-door.	Eye-door: present form only; thoughts = mind-door .	“Eyes see forms; mind knows thoughts.”	Redirect: “Which door is live right now?”
“Water element is touch.”	Only hardness, temperature, motion are tangible at body-door; āpo is mind-door only.	Body-door tangibles = three ; āpo via mind-door .	“No ‘wetness’ at touch—only hard/hot/move.”	Quick poke test: label “hard/warm/moving,” not “wet.”
“Contact happens when I grab the phone.”	That’s bodily action/volition; phassa happens earlier at the sensory meet.	Saṅkhāra (volition) after contact/feeling.	“The meet came before the move .”	Rewind 1s: name door, object, knowing; then tone.
“Perception causes contact.”	Saññā co-arises with consciousness but doesn’t cause the meet.	Contact = base+object+matching consciousness.	“Recognition rides with contact, not before it.”	Have them restate the triad, then add “recognizing” as a rider.
“Mind-door is only present.”	Mind-door can take past/future/imagined objects (and Nibbāna).	Mind-door spans present/past/future; time-free for Nibbāna.	“Mind can know memory/plan too.”	Give two drills: replay yesterday; preview tomorrow. Label door.
“Neutral tone means no contact.”	Neutral is still a feeling; contact occurred.	Contact → feeling (neutral) .	“Neutral ≠ none; it’s neither-nor .”	Have them say “neutral” aloud and keep one breath with it.

<i>“Unpleasant tone is already aversion.”</i>	<i>Aversion (paṭigha/dosa) is a reaction to unpleasant tone.</i>	<i>Tone first; unwholesome roots only if mind leans.</i>	<i>“It’s pain, not push-back—yet.”</i>	<i>Coach: “Name ‘unpleasant’; notice if pushing starts.”</i>
<i>“Contact = skin touch only.”</i>	<i>All six doors have phassa; it’s not limited to the body-door.</i>	<i>Eye/ear/nose/tongue/body/mind each have contact.</i>	<i>“Every door has a meet.”</i>	<i>Run a 30-s round naming contact at 3 different doors.</i>

Use: Keep this on a de-bugging card. When a mislabel appears, point to the row, recite the fix, and immediately run the cue drill (≤30 s). This keeps training aligned with “door → contact → feeling (hold) → watch C2.”

Answer Keys

- Objective items (T/F, Fill-in, Matching, Quick Quiz): keys are printed inline.
- Open-response items (Label-the-Diagram, Short Answer, Scenario, Micro-Log): model points/rubrics provided above; accept any answer that correctly places phassa in ②, preserves the legal order, and names a plausible lever.

Series Arc Link: With contact timing precise, Chapter 7 (Vedanā) becomes a clean “hinge training,” and later chapters on paññā and paṭicca-samuppāda use this very placement to cut C2 (vedanā → taṇhā) in the wild.

Ch. 7 — Feeling (Vedanā): Pleasant, Painful, Neutral—Five Primary References Teaching Text Books

Brief. Distinguish feeling tone from both raw contact and craving. Work with the five Primary References Teaching Text Book (contact-born, mind-contact-born, etc.) and note door differences (bodily vs. mental). Build reflexes for naming tone before narrative forms.

Modern hook. Social media like, then inner glow: mark tone and stop (no storyline).

Figures. Plate V2.10 Feeling Spectrum Map; Plate V2.11 Primary References Teaching Text Book-Bands Overlay.

Tables. T V2.13 Five Primary References Teaching Text Books of Feeling; T V2.14 Feeling vs. Craving (signal features).

What You’ll Learn

Flowing seamlessly from phassa’s neutral ignition in the Present-Effect Band (②), this chapter hones your discernment of vedanā (feeling) as the subtle hedonic tint—pleasant (sukha), painful (dukkha), or neutral (adukkhamasukha)—that colors the raw meeting without owning it, rigorously distinguishing it

from both the pre-tonal contact (*phassa*) that births it and the post-tonal craving (*taṇhā*) that exploits it. You'll unpack *vedanā*'s five Primary References Teaching Text Book as contact-born streams: eye-contact-born (visual tinges from forms), ear-contact-born (auditory echoes from sounds), nose-contact-born (olfactory whispers from odors), tongue-contact-born (gustatory nuances from flavors), and body-contact-born (tactile pulses from tangibles), each a distinct flavor of arising tied to their doors—contrasted with the sixth, mind-contact-born *vedanā*, which arises from mental objects like memories or abstractions, often more elusive and narrative-prone. Through *Vibhaṅga*-style dissections, note the door differences: bodily *vedanās* (from the five physical doors) tend toward grosser, immediate tones (a sharp painful pinch at body-door), while mental *vedanās* (mind-door) weave subtler, prolonged neutrals or pleasants (a lingering *sukha* from an insight-dhamma), flipping lenses to *khandha* (as aggregate's first emotional bundle), *āyatana* (as post-base tone), and *dhātu* (as triad's hedonic residue). To forge reflexes, practice rapid naming drills: intercept a moment at *vedanā*'s edge ("Tone: neutral hum before 'good news' story forms"), using timed pauses to label before *saññā*'s narratives or *saṅkhāra*'s proliferations hijack, building the pre-narrative poise that starves *taṇhā* at its root. This chapter cultivates *vedanā* as a sentinel skill, turning feeling's flux into an early-warning system for *dukkha*'s creep, readying you for faculties and path integrations.

Modern Hook: The Coffee Break Buzz

It's mid-morning slump, and you pour that first sip of coffee—steam rising, aroma curling. Contact hits at multiple doors: nose-door snags the rich scent (neutral-to-pleasant olfactory *phassa*), tongue-door meets the bold flavor (a warm *sukha* tone blooming), body-door registers the mug's heat (mild *dukkha* twinge if too hot). But *vedanā* emerges distinct: not the raw *phassa* meeting, nor the *taṇhā* pull to "savor more, ignore the emails," but the pure tones—pleasant at tongue for the roast's embrace, neutral at nose for the whiff's fade, painful at body if scalded—sourced from their doors, bodily and immediate. Mind-door chimes in later with a mental-contact-born neutral: "Routine ritual," untinted until narrative creeps ("This hits different today"). Name it reflex-fast: "Tone: *sukha* sip, pre-'ahh, perfect' yarn"—halt the story, let the feeling breathe. This hook alchemizes caffeine rituals into *vedanā* vigilance: next brew, source the tone by door (bodily vs. mental drift), distinguish from craving's nudge, and sip into unadorned presence amid the workday whirl.

Orientation (why this matters; 3–6 lines)

Vedanā is the "felt tone" that arises **because** contact (*phassa*) has occurred—never before it, never without it. Train this distinction and you'll stop conflating the raw meet with later liking/disliking. In the living stream of Dependent Origination, the lawful handoff is: **contact** → **feeling** → **craving**; our job is to know tone cleanly and **prevent** the slide to *taṇhā* (C2). Door-wise, "just seeing/hearing/smelling/tasting" tends to register as neutral; body can be pleasant/unpleasant/neutral; mind shows joy/sorrow/neutral—hence the fivefold "Primary References Teaching Text Book" we'll master today.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.10 — “Feeling Spectrum Map.”

Caption: “Call tone before story: pleasant | unpleasant | neutral.”

Plate V2.11 — “Primary References Teaching Text Book-Bands Overlay.”

Caption: “Five Primary References Teaching Text Book by door: bodily (sukha/dukkha), mental (somanassa/domanassa/upekkhā).”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Definition & order.** Vedanā is the experiential tone—pleasant, unpleasant, or neutral—**conditioned by phassa**; it immediately precedes craving in the chain.
- **Threefold → Fivefold.**
 - Threefold: pleasant (sukha / somanassa), unpleasant (dukkha / domanassa), neutral (adukkham-asukha / upekkhā).
 - Fivefold “Primary References Teaching Text Book”: **bodily pleasure, bodily pain, mental joy, mental grief, neutral** (maps to body vs. mind expressions).
- **By door (quick signatures).** Eye/ear/nose/tongue: initial neutral; **body**: bodily pleasant/unpleasant/neutral; **mind**: somanassa / domanassa / upekkhā.
- **Timing nuance.** Initial bare contact often appears neutral; later appraisal paints pleasant/unpleasant. Guard this “neutral window” to cut C2.
- **Practice aim.** Know tone **without** ownership or storyline (“functions, not owners”); this cools identity-heat and blocks the craving handoff.

Modern hook — Social media “like,” then inner glow.

The moment the heart “warms,” label **pleasant** and stop. No narrative about worth/status; just tone known and released.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Door→Tone Chorus (2')**: Instructor flashes door icons; class answers with likely initial tone (e.g., eye→neutral; body→±/0; mind→joy/sorrow/neutral).
2. **Taste Test (2')**: One sip of tea/coffee. Say only: “tongue contact... neutral → pleasant.” No adjectives, no story.
3. **C2 Intercept Rehearsal (2')**: Run the five-move loop—spot door, touch contact, **name tone**, see the bubble, cut the feed.
4. **Five Primary References Teaching Text Books Sorting (1–2')**: Teacher calls tones; students tag “bodily vs. mental” and give door examples (e.g., body pain; mind joy).

Solo (5–8 min)

- **Like–Glow Lab (3×60–90s)**: On any “like/heart” event, write **Door–Tone** only. If the mind-door echoes somanassa, mark and release within one breath.
- **Neutral-Brightness Drill (2–3')**: Gaze at a blank surface; count clear neutral labels to prevent moha thickening.
- **Body Pain Micro-case (2')**: With a small posture twinge, label **unpleasant**; observe **contact→feeling**, then relax aversion.

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. Vedanā can arise before phassa. — **F** (Feeling depends on contact.)
2. The lawful order is phassa → vedanā → taṇhā. — **T**
3. The five Primary References Teaching Text Book include bodily pleasure and bodily pain. — **T**
4. “Just seeing” is usually pleasant at first contact. — **F** (Neutral by default.)

5. *Somanassa and domanassa occur at the mind-door. — T*
6. *Guarding the neutral window helps prevent craving. — T*
7. *Neutral feeling is unimportant and should be ignored. — F (Noting neutral prevents moha.)*
8. *The body-door can present pleasant, unpleasant, or neutral. — T*
9. *Knowing tone without story cools identity-heat. — T*
10. *Feeling is a commander “making” craving. — F (It conditions craving; no owner/commander.)*

T/F Answer Key: 1-F, 2-T, 3-T, 4-F, 5-T, 6-T, 7-F, 8-T, 9-T, 10-F.

Fill-in-the-Blanks (10)

Word bank: *contact, feeling, craving, pleasant, unpleasant, neutral, body, mind, somanassa, domanassa*

1. *Vedanā is _____-tone conditioned by _____. → **feeling; contact***
2. *The lawful sequence is _____ → _____ → _____. → **contact; feeling; craving***
3. *“Just hearing” is typically _____ at first touch. → **neutral***
4. *Bodily pleasure/pain belong to the _____-door. → **body***
5. *Mental joy/sorrow map to _____ and _____. → **somanassa; domanassa***
6. *The mind-door can show joy, sorrow, or _____. → **neutral***
7. *Guard the _____ window to prevent coloring by reaction. → **neutral***
8. *If tone is _____, relax the reach; if _____, relax the resist. → **pleasant; unpleasant***
9. *We name tone before narrative to block _____. → **craving***
10. *The two “fields” for fivefold classification are _____ and _____. → **body; mind***

Fill-in Answer Key: as above.

Matching (10)

Left (term) → Right (best description)

- A. Sukha (bodily pleasure) → 1) Felt at body-door; “pleasant pressure/warmth”
- B. Dukkha (bodily pain) → 2) Felt at body-door; “sharp ache/twinge”
- C. Somanassa → 3) Mental joy at mind-door
- D. Domanassa → 4) Mental sorrow at mind-door
- E. Upekkhā → 5) Neutral tone (any door; default at eye/ear/nose/tongue)
- F. Neutral window → 6) Early gap before appraisal colors tone
- G. C2 intercept → 7) Holding tone without leaning/resisting
- H. Contact-born feeling → 8) “Door+object+knowing ⇒ tone” depiction
- I. Door signatures → 9) Eye/ear/nose/tongue→neutral; body ±0; mind three tones
- J. Vedanānupassanā → 10) Noting tone as tone to dissolve ownership

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

On **Plate V2.10**, circle the five Primary References Teaching Text Book and annotate one everyday cue each (e.g., **bodily pain** → chair-pressure spike).

On **Plate V2.11**, overlay door bands showing where each source is legal (body vs. mind; neutral across doors).

Key: Any mapping that places bodily pleasure/pain at body-door; mental joy/sorrow at mind-door; neutral available across doors with eye/ear/nose/tongue default neutral.

Short Answer (2)

1. In two sentences, explain why naming tone before narrative weakens taṇhā.

Key points: It pins awareness at the lawful handoff **before** desire/aversion form; tone seen as a brief “bubble” ends without fueling grasping.

2. Give one example of neutral brightening and why it matters.

Key points: Staring at a plain surface; counting neutral labels trains clarity so moha doesn’t thicken.

Scenario Case (1)

Case: You see “3 new likes.” The chest warms and the mind surges.

- (a) Write the **door + contact** → **feeling** you can confirm first.
- (b) Identify which **source** it is (bodily vs. mental).
- (c) Perform a one-breath **C2 intercept** (state which: relax reach / relax resist / brighten for neutral).
Model points: (a) eye contact → **neutral**, then mind-door **somanassa**; (b) **mental joy**; (c) name tone, feel its “bubble,” relax reach.

Micro-Log (1) — 60–90s template

“Door=; Contact ✓; Tone=pleasant / unpleasant / neutral; Primary References Teaching Text Book=bodily/mental; C2 move=relax reach / relax resist / brighten; DT (half-life)= beats; Result: craving lit? yes/no.”

Quick Quiz (5) — Multiple choice

1. Which is **not** one of the five Primary References Teaching Text Book?
A Bodily pleasure B Mental joy C Mental pain D **Sense-object** → **D** (object ≠ tone source)
2. First lawful successor of phassa is:
A **Vedanā** B Taṇhā C Saññā → **A**
3. Default tone at first **ear** contact is:
A Pleasant B Unpleasant C **Neutral** → **C**
4. Somanassa occurs at the:
A Body-door B **Mind-door** C Tongue-door → **B**
5. The “neutral window” helps you:
A Justify reactions B **Prevent coloring into craving** C Ignore experience → **B**

Takeaway Box (1–3 bullets)

- Feeling is **tone**, not story: it **depends on contact** and **conditions craving**—guard that handoff.
- Five Primary References Teaching Text Book = bodily pleasure/pain + mental joy/sorrow + neutral; know which doors legally present them.
- Call tone early; let it end like a **bubble**—pleasant → relax reach; unpleasant → relax resist; neutral → brighten.

Figures & Tables (this chapter)

- **Plate V2.10 — Feeling Spectrum Map** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay). Purpose: visualize three tones and five Primary References Teaching Text Book with door badges for quick recall.
- **Plate V2.11 — Primary References Teaching Text Book-Bands Overlay** (same specs). Purpose: show legality by door (body vs. mind; neutral across) to anchor drills

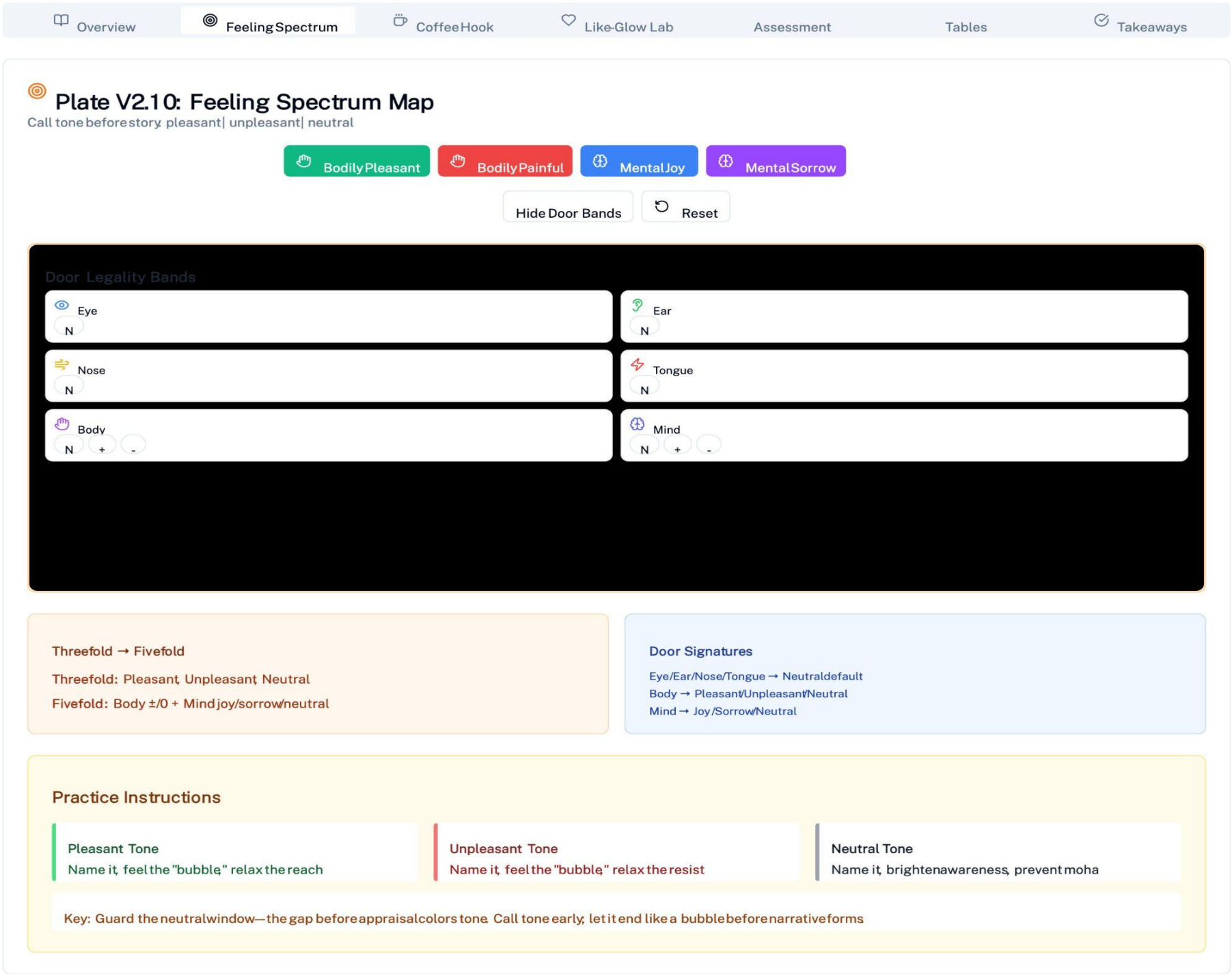




Table V2.13: Five Primary Types of Feeling

Complete reference for vedanā classification and practice responses

Primary Type	Door Legality	Pāli Term	Example
 Bodily Pleasure	Body	Sukha	Warm bath, pleasant touch
 Bodily Pain	Body	Dukkha	Sharp pinch, muscle ache
 Mental Joy	Mind	Somanassa	Good news glow, achievement high
 Mental Sorrow	Mind	Domanassa	Disappointment, loss, grief
 Neutral	Any (default: Eye/Ear/Nose/Tongue)	Upekkhā	Just seeing, plain hearing

Use: Quick reference for identifying vedanā type and appropriate response. Practice the one-breath fix to prevent C2 (vedanā → tanhā) formation

Door Signatures & Default Tones

 Eye-door Default Neutral Typical "Just seeing"	 Ear-door Default Neutral Typical "Just hearing"	 Nose-door Default Neutral Typical "Just smelling"
 Tongue-door Default Neutral Typical "Just tasting" (initial)	 Body-door Default ±/Neutral Typical Pleasant/unpleasant/neutral	 Mind-door Default Joy/Sorrow/Neutral Typical Somanassa/domanassa/upekkhā

Pattern: Eye/ear/nose/tongue start neutral ("just sensing"); body shows immediate pleasant/unpleasant; mind displays the full range with mental objects

Chapter 7 Takeaway Box

Essential insights for practical vedanā application

Feeling is tone, not story

It depends on contact and conditions craving—guard that handoff

Pleasant/unpleasant/neutral arise from contact, not from meaning

Five Primary Types = bodily pleasure/pain + mental joy/sorrow + neutral

Know which doors legally present them

Body: sukha/dukkha; Mind: somanassa/domanassa; Any: upekkhā

Call tone early; let it end like a bubble

Pleasant → relax reach; unpleasant → relax resist; neutral → brighten

Name feeling before narrative forms to prevent C2 (vedanā → taṇhā)

Five Primary Types Quick Reference

Bodily Pleasure

Sukha

Body

Bodily Pain

Dukkha

Body

Mental Joy

Somanassa

Mind

Mental Sorrow

Domanassa

Mind

Neutral

Upekkhā

Any

Remember: Bodily feelings at body-door; mental feelings at mind-door; neutral available at any door (default for eye/ear/nose/tongue).

Practical Applications

Social media 'like' notification

Contact

Eye → mind-door

Intervention

Name 'pleasant and stop'

Feeling

Somanassa (mental joy)

Outcome

Prevents status story spiral

Coffee first sip

Contact

Tongue + nose + body doors

Intervention

Source each tone by door

Feeling

Multidoor vedanā cascade

Outcome

Clean taste without craving

Posture discomfort

Contact

Body-door pressure

Intervention

Relax resist, don't move yet

Feeling

Dukkha (bodily pain)

Outcome

Breaks automatic aversion

Series Arc Connection

With tone literacy solid, Chapter 8 will train taṇhā detection as the present-cause flip (2 → 3), using your vedanā timing to keep the bridge (C2) from lighting

Feeling Recognition

C2 Intercept

Craving Prevention

Present-Moment Mastery

By Bhikkhu Indasoma Siridantamahapalaka 128

Overview

Feeling Spectrum

CoffeeHook

Like-Glow Lab

Assessment

Tables

Takeaways

Modern Hook: The Coffee Break Buzz

Transform caffeine rituals into vedanā vigilance

The Multi-Door Experience

Contact hits at multiple doors simultaneously: nose-door snags the rich scent, tongue-door meets the bold flavor, body-door registers the mug's heat. But vedanā emerges distinct—not the raw phassa meeting nor the tanhā pull, but the pure tones sourced from their doors.

▶ Play Coffee Sequence

↺ Reset

1

Mid-Morning Slump

Setup

Pour that first sip—steam rising, aroma curling

2

Nose-Door Contact

Nose-doorContact

Rich scent hits → neutral-to-pleasant olfactory phassa

3

Tongue-Door Contact

Tongue-doorVedanā

Bold flavor meets → warm sukha tone blooming

4

Body-Door Contact

Body-doorVedanā

Mug's heat registers → mild dukkha twinge if too hot

5

Mind-Door Follow-up

Mind-doorMental Vedanā

Mental contact born neutral 'Routine ritual

6

Narrative Risk

Tanhā Risk

Story creeps: 'This hits different today

Overview

Feeling Spectrum

CoffeeHook

Like-Glow Lab

Assessment

Tables

Takeaways

Vedanā Practice Lab

Build reflexes for naming tone before narrative forms

Like-Glow Lab

On any "like/heart" event, write Door-Tone only

3×60-90s

Neutral-Brightness Drill

Gaze at blank surface; count clear neutral labels

2-3 min

Body Pain Micro-case

With posture twinge, label unpleasant and observe

2 min

Overview

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Plate V2.10: Feeling Spectrum Map

Call tone before story pleasant | unpleasant | neutral

Bodily Pleasant

Bodily Painful

Mental Joy

Mental Sorrow

Show Door Bands

Reset

Bodily Pleasant

Sukha

Bodily Painful

Dukkha

Sharp ache

Uncomfortable

heat

Tension

Mental Joy

Somanassa

Contact Point

Mental Sorrow

Domanassa

Neutral

Upekkhā

Threefold → Fivefold

Threefold: Pleasant, Unpleasant, Neutral

Fivefold: Body ±/0 + Mind joy/sorrow/neutral

Door Signatures

Eye/Ear/Nose/Tongue → Neutral default

Body → Pleasant/Unpleasant/Neutral

Mind → Joy/Sorrow/Neutral

Practice Instructions

Pleasant Tone

Name it, feel the "bubble," relax the reach

Unpleasant Tone

Name it, feel the "bubble," relax the resist

Neutral Tone

Name it, brighten awareness, prevent moha

Key: Guard the neutral window—the gap before appraisal colors tone. Call tone early, let it end like a bubble before narrative forms

● **Table T V2.13 — Five Primary References Teaching Text Books of Feeling.**
Columns: Primary References Teaching Text Book

| Door legality | Pāli term | Example | Typical trap | One-breath fix.

- Use: keep these five “go-to” texts on the desk when coaching Present-Effect (3–7) drills.

Primary References Teaching Text Book	Door legality (what each door can know)	Pāli term focus	Example (class cue)	Typical trap	One-breath fix
A Comprehensive Manual of Abhidhamma (Bhikkhu Bodhi ed.)	Five sense-doors take only their own present object; mind-door can take present/past/ future dhammā (incl. concepts, subtle rūpas, Nibbāna).	Phassa paccayā vedanā; three tones: sukha/dukkha/up ekkhā (with bodily vs mental distinctions).	“Ear + sound → ear-consci ousness; from contact, feeling arises... hold tone.”	Confusi ng tone with crav ing .	Whisper the grammar: “meet → tone (stop here).” Name pleasant/unpleasant/n eutral once.
Abhidhamma in Daily Life (Ashin Janakabhivaraṃsa)	Same legality; emphasizes everyday recognition at doors.	Practical mapping of the five aggregates with clear vedanā cues.	“Eye-door pleasant at thumbnail —note ‘pleasant’, not ‘wanting’.”	Turning label into story (pap añca).	“Just ‘pleasant’—no storyline.” One breath, then choose.
Fundamental Abhidhamma (Dr. Nandamālābhivaraṃsa)	Clear triad coaching (base—object —knowing) before tone.	Precise separation of vedanā (effect) and tanhā (cause).	“Contact read first; then check if C2 (vedanā→t aṇhā) fired.”	Reading mind -doo r mem ories as eye- door now.	“Which door is live?” Re-state the triad correctly, then tone.

Handbook of Abhidhamma, Vol. 1 (Sayadaw U Sīlānanda)	<i>Door-by-door khandha/āya tana emphasis; present-only rule at five doors.</i>	<i>Vedanā-khandha in khandha framework; training to hold at effect band.</i>	<i>“Body-door pressure → unpleasant tone—stay one breath.”</i>	<i>Equatin g unpl easa nt tone with aver sion alrea dy pres ent.</i>	<i>“It’s pain, not push-back—yet.” Label ‘unpleasant’, watch if pushing starts.</i>
Consciousness (Enlarged) (Ven. U Ṭhīthīla)	<i>Canonical dhātu triads for each door; chantable formulas.</i>	<i>Dhātu-triad → phassa → vedanā progression.</i>	<i>Class chant: “Eye + form → eye-consci ousness = contact → feeling.”</i>	<i>Skippin g the cont act line altog ethe r.</i>	<i>Recite the contact line aloud once, then name the tone only.</i>

Table T V2.14 — Feeling vs. Craving (Signal Features).

Columns: Marker | Vedanā signal | Taṇhā signal | Where it sits on the wheel | Trainer cue.

- Use: quick diagnostics to stop the C2 hand-off in real time.

Marker	Vedanā signal (feeling)	Taṇhā signal (craving)	Where it sits on the wheel	Trainer cue
Timing	Arrives immediately after contact; brief, simple quality.	Arises after tone as a lean to get/avoid/prolong.	Vedanā: ② Present-Effect (3–7). • Taṇhā: ③ Present-Cause (8).	“Name tone first; ask: ‘Is leaning here yet?’”
Language in the head	Adjectives: “pleasant / unpleasant / neutral.”	Verbs: “want / need / avoid / get rid of / one more.”	Effect → Cause boundary (C2).	“Adjectives = tone; verbs = craving.”
Body micro-mov e	Subtle relaxation or brief pause is still possible.	Forward pull, flinch, reach, frown; action already priming.	C2 drives saṅkhāra (10).	“Freeze hands one breath—did

the pull
persist?”

Attentional feel	Open, simple, can be held without story.	Narrow, sticky, object-hungry; urges elaboration.	Effect opens; cause narrows.	“Hold bare tone; if stickiness grows, label ‘wanting.’”
Time-orientati on	Purely now (present effect).	Tilts to next (anticipate, replay, plan to get/avoid).	② → ③ transition.	“Stay with now-tone; postpone next-move one breath.”
Breath & heart	Breath stays even or settles quickly.	Breath shortens; heart rate up/down with urge spikes.	Somatic red-flag for C2.	“Lengthen one out-breath; re-check tone.”
Self-talk	Quiet, descriptive, impersonal noting.	“I should... I deserve... they...” (self & story enter).	From effect to identity spin.	“Drop ‘I’; re-state door-triad, then tone only.”
Aftertaste	Passes when not fueled; no residue.	Leaves agitation/greed/aversion when indulged or suppressed.	Feedback into upādāna/bhava.	“Notice residue—rewi nd to the tone you skipped.”

- **Class pattern to drill:** Door → Contact → **Feeling** (hold 1 breath) → name any **craving** that appears → deploy one path-factor move (e.g., sati label + viriya pause + samādhī re-anchor).

Answer Keys

- **T/F, Fill-in, Matching, Quick Quiz:** Keys printed inline.
- **Label-the-Diagram, Short Answer, Scenario, Micro-Log:** Model points provided above; accept any response that keeps lawful order and correct door/source mapping.

Series Arc Link: With tone literacy solid, Ch. 8 will train taṇhā detection as the **present-cause flip** (②→③), using your vedanā timing to keep the bridge (C2) from lighting.

Ch. 8 — Faculties & Awakening Factors in Analysis

Brief. Map the five faculties (*saddhā*, *virīya*, *sati*, *samādhi*, *paññā*) and seven awakening factors to observable micro-behaviors. Show how they rebalance in the middle of a day without mystique.

Modern hook. Pre-meeting nerves: which faculty is low? What single cue raises it?

Figures. Plate V2.12 Faculty Gauge Panel (classroom meters).

Tables. T V2.15 Faculty → Behavior → Drill; T V2.16 Bojjhaṅga → What to Notice.

What You'll Learn

Transitioning from the granular mechanics of *phassa* and *vedanā* to the energizing engines of progress, this chapter maps the five spiritual faculties (*indriyāṇi*)—*saddhā* (faith), *virīya* (energy), *sati* (mindfulness), *samādhi* (concentration), and *paññā* (wisdom)—and the seven factors of awakening (*bojjhaṅgā*)—mindfulness (*sati*), investigation (*dhammavicaya*), energy (*virīya*), rapture (*pīti*), tranquility (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*)—onto observable micro-behaviors, stripping away any mystique to reveal them as tunable levers in the *Vibhaṅga*'s analytical framework. You'll dissect how these faculties rebalance mid-stream: *saddhā* as a quiet trust cue (e.g., "This breath anchors me"), *virīya* as a micro-push (e.g., straighten the spine), *sati* as a gentle return (e.g., note the wandering eye), *samādhi* as sustained hold (e.g., narrow focus to one sensation), and *paññā* as a discerning note (e.g., "This itch is just *dhātu* flux"). For the *bojjhaṅgā*, trace their sequential bloom: starting with *sati* spotting the tilt, *dhammavicaya* probing its root (craving at mind-door?), up to *upekkhā*'s even gaze. Through lens-flips—faculties as *khandha*-bolsters (e.g., *virīya* energizing *saṅkhāra*), *āyatana*-guides (e.g., *sati* at body-base), *dhātu*-stabilizers (e.g., *samādhi* in triad calm)—practice daily rebalancing: mid-day scans to ID the low faculty (e.g., flagging *saddhā* in doubt), then deploy a single cue for uplift, all grounded in observable shifts like breath-depth or posture-poise. This demystified mapping turns abstract powers into pragmatic protocols, fostering the balanced flow (*indriya-saṁvara*) that powers path factors ahead—awakening as everyday adjustment, not ethereal event.

Modern Hook: Pre-Meeting Nerves

The clock ticks toward your big presentation: palms sweat, thoughts scatter—"What if they hate it?"—a classic nerves knot, low *saddhā* eroding trust in your prep, *virīya* sapped into fidgety drain, *sati* lost in future-fumbles. Scan the faculties: *saddhā* dips first, that faith-falter at mind-door on self-dhamma. Raise it with a single cue—hand on heart, whisper "*saddhā*: I've walked this path before"—rebalancing the gauge as a micro-behavior: breath evens, *virīya* stirs to stand tall, *sati* returns to the podium's tangible. No woo-woo ritual; just observable pivot—nerves from *dukkha*-spike to poised potential. This hook recasts boardroom butterflies as faculty fine-tune: next edge, low-spot the tilt (e.g., *paññā* lagging on "It's just words"), cue the lift ("Wisdom: Impermanent slides, empty slides"), and stride in equilibrated—meetings as *bojjhaṅga* bootcamp.

Orientation (why this matters; 3–6 lines)

The Buddha didn't leave "mindset" to chance. He gave five indriya (faculties)—saddhā, viriya, sati, samādhi, paññā—and seven awakening factors (bojjhaṅga) as a working control panel for real life. In this chapter we translate them into micro-behaviors you can spot in minutes and nudge on demand. You'll learn the classic balance pairs (faith↔wisdom, energy↔concentration, mindfulness as axle) and the two bojjhaṅga "sliders" (arouse vs. tranquilize). Then you'll practice diagnosing and rebalancing mid-day without mystique.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.12 — "Faculty Gauge Panel."

Caption: "Five meters (faith, energy, mindfulness, concentration, wisdom) + two sliders (arouse/settle) for on-the-spot rebalancing."

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Five Faculties (pañcindriyāni):** Saddhā, viriya, sati, samādhi, paññā. As faculties they are trainable strengths governing practice across doors; when matured they become unshakable **powers** (bala). Diagnostic coaching: strengthen the weak link; balance the over-strong.
- **Balance pairs:** saddhā ↔ paññā, viriya ↔ samādhi; sati functions as the axle holding the see-saw steady. Use counter-weights: if over-analyzing, add faith; if sluggish, raise energy; if agitated, deepen concentration.
- **From faculties to powers:** A faculty becomes a power when its opposite can no longer shake it (e.g., saddhā-bala unshaken by doubt). Track this by stress-tests in daily life.
- **Seven Awakening Factors (satta bojjhaṅgā):** sati, dhammavicaya, viriya, pīti, passaddhi, samādhi, upekkhā. They unfold as a dynamic balance: energizers (dhammavicaya–viriya–pīti), tranquilizers (passaddhi–samādhi–upekkhā), with sati steady throughout. Practical sliders: "Arouse when dull; tranquilize when agitated."
- **Intersections you'll use today:**
 - **Hindrances:** each bojjhaṅga counters a hindrance (e.g., passaddhi ↔ restlessness, samādhi ↔ distraction).

- **Sense-door timing:** *bojjhaṅgā* regulate reactions at *phassa*: “just seeing/hearing,” preventing *vedanā* → *taṇhā* surge.
- **Thirty-seven aids, one map:** energy occurs nine times across the sets; mindfulness eight, etc.—so the same qualities reappear as faculty, power, factor, path. (This helps you “cross-train” the same state in different contexts.)

Modern hook — Pre-meeting nerves.

You notice shallow breaths and racing thoughts before a high-stakes call. Diagnose: *virīya* high, *samādhi* low? Or *saddhā* low? One cue: “longer out-breath + widen field” (tranquilize slider), or brief *Buddhānussati* to lift *saddhā*.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Meter check (2'):** Students quickly rate 1–5 on each faculty; teacher asks for the weakest two and the strongest one. Then name one counter-move per pair (*faith* ↔ *wisdom*, *energy* ↔ *concentration*).
2. **Slider drill (2'):** If the room feels dull, call “arouse set”: *sati* → *dhammavicaya* → *virīya* → *pīti* (30–40 s each). If agitated, call “settle set”: *pīti* → *passaddhi* → *samādhi* → *upekkhā*.
3. **Hindrance match (2'):** Teams map the present hindrance to its factor antidote (e.g., restlessness → *passaddhi*). Share one 60-second remedy.

Solo (5–8 min)

- **Pre-meeting micro-protocol (3'):** Diagnose one low faculty; apply one tangible cue (e.g., *samādhi*: 6 slower exhales; *saddhā*: one recollection; *paññā*: “What is its nature?” prompt twice).
- **Door-wise check (2–3'):** At the next ping, hold *sati* at *phassa*; pick energize vs. settle slider. Log which factor “turned the tide.”
- **Power test (1–2'):** Expose yourself to a mild stressor (noise/praise/criticism). Did any faculty remain unshaken (→ *bala*)? Note and repeat later.

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. The five faculties and five powers are different lists with no overlap. — **F** (same set; powers are matured faculties).
2. *Saddhā* and *paññā* are balanced as a see-saw pair. — **T**
3. The energizing *bojjhaṅgā* are *dhammavicaya–virīya–pīti*. — **T**
4. When the mind is agitated, you should raise *virīya* and *pīti*. — **F** (use tranquilizers: *passaddhi→samādhi→upekkhā*).
5. *Sati* is neutral foundation across arouse/settle modes. — **T**
6. Each awakening factor counters a specific hindrance. — **T**
7. Faculties operate only on the cushion, not in daily life. — **F** (explicit daily diagnostics and cues).
8. Turning a faculty into a power means its opposite can't shake it. — **T**
9. "Two sliders" refers to *bojjhaṅga* sequences used to arouse or tranquilize. — **T**
10. Energy appears only once among the 37 aids. — **F** (appears nine times).

T/F Key: 1-F, 2-T, 3-T, 4-F, 5-T, 6-T, 7-F, 8-T, 9-T, 10-F.

Fill-in-the-Blanks (10)

Word bank: **saddhā, virīya, sati, samādhi, paññā, arouse, tranquilize, hindrance, power, axle**

1. *Sati* functions as the _____ of the faculty see-saw. → **axle**
2. *Saddhā* balances _____. → **paññā**
3. *Virīya* balances _____. → **samādhi**

4. When dull, use the _____ slider. → **arouse**
5. When restless, use the _____ slider. → **tranquilize**
6. A faculty becomes a _____ when unshakeable. → **power**
7. Each bojjhaṅga counters a _____. → **hindrance**
8. The five faculties are: _____, _____, _____, _____, _____. → **saddhā; viriya; sati; samādhi; paññā**
9. Sati-bojjhaṅga stays wholesome in both modes of the sliders. → **True**
10. Daily cue for lifting saddhā: _____ recollection. → **Buddhānussati** (any valid faith cue acceptable).

Fill-in Key: as above.

Matching (10)

Left → Right

- A. Saddhā-indriya → 1) Counters doubt; trust the method
- B. Viriya-indriya → 2) Lifts dullness; continuous effort
- C. Sati-indriya → 3) Remembers; interrupts auto-craving
- D. Samādhi-indriya → 4) Holds steady; prevents restlessness
- E. Paññā-indriya → 5) Sees processes; uproots delusion
- F. Dhammavicaya-bojjhaṅga → 6) Investigates phenomena
- G. Pīti-bojjhaṅga → 7) Uplifts joyfully (don't chase)
- H. Passaddhi-bojjhaṅga → 8) Calms body-mind
- I. Upekkhā-bojjhaṅga → 9) Even-minded balance
- J. "Two sliders" → 10) Arouse (sati→...→pīti) vs. tranquilize (pīti→...→upekkhā)

Key: A-1, B-2, C-3, D-4, E-5 (all:); F-6, G-7, H-8, I-9, J-10 ().

Label-the-Diagram (1–2)

On **Plate V2.12**, set today's gauges (0–5) for the five faculties. Then, for the state you're in (dull/agitated), draw an arrow along the correct bojjhaṅga slider and annotate the **one** micro-cue you'll use (e.g., "exhale longer," "ask 'What is its nature?' twice").

Key: Correct pairings (dull → arouse; agitated → tranquilize) and a plausible micro-cue.

Short Answer (2)

1. In two sentences, explain how the faith↔wisdom and energy↔concentration pairs prevent extremes.

Key points: See-saw logic; add the counter-weight rather than pushing the heavy side; sati keeps timing clear.

2. Give one real example when a faculty “became a power.” What changed in behavior under stress?

Key points: Unshakability under a known trigger (noise, blame); link to the relevant bala.

Scenario Case (1)

Case: Ten minutes before a client review you feel wired and scattered.

- (a) Identify the low faculty; pick **one** cue to raise it.
- (b) Choose the appropriate slider and list the next **two** awakening factors in sequence.
- (c) Name the hindrance most likely present and the factor that counters it.

Model points: (a) samādhī low → six long exhales; (b) tranquilize: passaddhī → samādhī → upekkhā; (c) restlessness ↔ passaddhī.

Micro-Log (1) — 60–90s template

“State=dull/agitated; Weak faculty=; **Slider used=arouse/tranquilize**; **Micro-cue=**; Factor that turned the tide=; **Stress-test result (unshaken? y/n)=.**”

Quick Quiz (5) — Multiple choice

1. Which pair is a classic balance set?
A) Faith↔Energy B) **Faith↔Wisdom** C) Mindfulness↔Rapture → **B**.
2. Which factor directly calms restlessness?
A) **Passaddhī** B) Pīti C) Dhammavicaya → **A**.
3. When dull, which four-step arc is recommended?
A) **Sati** → **Dhammavicaya** → **Viriya** → **Pīti** B) Pīti → Passaddhī → Samādhī → Upekkhā → **A**.
4. A faculty becomes a power when:
A) It occurs more often B) **Its opposite can’t shake it** C) It’s listed in SN 46 → **B**.

5. Energy appears how many times across the 37 aids?

A) 1 B) 4 C) **9** → **C**.

Takeaway Box (1–3 bullets)

- Read your **five gauges**; apply the **right slider** (arouse vs. tranquilize) instead of pushing harder at the wrong end.
- Train for **unshakability**: the goal is powers (bala), not just momentary spikes.
- Hindrances are coachable: map each to its **awakening-factor antidote**.

Figures & Tables (this chapter)

- **Plate V2.12 — Faculty Gauge Panel (classroom meters)** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay). Purpose: a live dashboard for diagnosing the weak/over-strong faculty and choosing the correct slider.

Overview

FacultyGauges

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Plate V2.12: Faculty Gauge Panel

Live dashboard for diagnosing weak/over-strong faculties and choosing the correct slider

Saddhā

Faith/Trust

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Doubt, hesitation, "This won't work"

60s cue: Hand on heart "I've walked this path before"

High signs: Blind faith ignoring evidence

Viriya

Energy/Effort

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Sluggish procrastinating heavy limbs

60s cue: Straighten spine, three deeper breaths

High signs: Restless, forcing can't sit still

Sati

Mindfulness

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Spacing out, autopilot forgetting

60s cue: Gentle return "Where am I now?"

High signs: Over-monitoring tense awareness

Samādhi

Concentration

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Scattered jumping between tasks

60s cue: Six slower exhales, narrow to one sensation

High signs: Tunnel vision, rigid focus

Paññā

Wisdom

Level: 3

Low (1)

Balanced (3)

High (5)

Low signs: Confused, taking things personally

60s cue: "What is its nature?" - impermanent empty

High signs: Over-analyzing cold detachment

Balance Pairs & Sati Axle

Faith ↔ Wisdom

Saddhā 3

Balanced

Panna: 3

Energy ↔ Concentration

Viriya 3

Balanced

Samadhi 3

Sati (Mindfulness Axle)

Steady at 3

Sati functions as the axle that keeps the balance pairs steady

Reset All Gauges

By Bhikkhu Indasoma Siridantamahapalaka 141

What You'll Learn

Map five faculties and seven awakening factors to observable micro-behaviors for real-time rebalancing

Core Understanding

The Buddha didn't leave "mindset" to chance. He gave five *indriya* (faculties)—*saddhā*, *viriyā*, *sati*, *saṃādhi*, *paññā*— and seven awakening factors (*bojjhaṅga*) as a working control panel for real life. This chapter translates them into micro-behaviors you can spot in minutes and nudge on demand.

Five Faculties (Pañcendriyāni)

 **Saddhā** **Faith/Trust**
Balances *Paññā*

 **Viriyā** **Energy/Effort**
Balances *Samādhi*

 **Sati** **Mindfulness**
Functions as the axle

 **Samādhi** **Concentration**
Balances *Viriyā*

 **Paññā** **Wisdom**
Balances *Saddhā*

Seven Awakening Factors (Bojjhaṅga)

 **Sati** **Mindfulness**
Always present

 **Dhammavicaya** **Investigation**
energize

 **Viriyā** **Energy**
energize

 **Pīti** **Rapture**
energize

 **Passaddhi** **Tranquility**
tranquelize

 **Samādhi** **Concentration**
tranquelize

 **Upekkhā** **Equanimity**
tranquelize

Balance Pairs & Sliders

Faculty Balance Pairs:

- *Saddhā* ↔ *Paññā*: Faith balances wisdom
- *Viriyā* ↔ *Samādhi*: Energy balances concentration
- *Sati*: Functions as the steady axle

Two *Bojjhaṅga* Sliders:

- Arouse (when dull): *Sati* → *Dhammavicaya* → *Viriyā* → *Pīti*
- Tranquelize (when agitated): *Pīti* → *Passaddhi* → *Samādhi* → *Upekkhā*

From Faculties to Powers

A faculty becomes a power (*bala*) when its opposite can no longer shake it. Track this through stress-tests in daily life: does *saddhā* remain unshaken by doubt? Does *saṃādhi* hold steady amid distraction? Powers are faculties that have become unshakable.

When Dull

Use arouse slider: investigation → energy → rapture

When Agitated

Use tranquilize slider: tranquility → concentration → equanimity

Always Present

Sati stays steady throughout both modes

Practice Aim

Read your five gauges; apply the right slider (arouse vs. tranquilize) instead of pushing harder at the wrong end. Train for unshakability: the goal is powers (*bala*), not just momentary spikes. Hindrances are coachable—map each to its awakening factor antidote.

OverviewFacultyGaugesPre-MeetingHookAwakeningSlidersAssessmentTablesTakeaways

Modern Hook: Pre-Meeting Nerves

Transform boardroom butterflies into faculty fine-tuning

The Classic Scenario

The clock tick toward your big presentation, palms sweat, thoughts scatter—"What if they hate it?"—a classic nerves knot. This is low saddhā eroding trust in your prep, viriya sapped into fidgety drain, sati lost in future fumbles. Time for faculty diagnosis and single-cue intervention.

Run Pre-Meeting Scenario

Reset

1

T-minus 10 minutes

Setup

Big presentation approaching. Clock tick toward your moment.
"Palms sweat, thoughts scatter"

2

Symptom Recognition

Awareness

Notice the classic nerves knot emerging.
""What if they hate it?" - future fumbles"

3

Faculty Scan

Diagnosis

Diagnose which faculty is low.
"Saddhā dips first- faith falters at mind-door"

4

Single Cue Intervention

Intervention

Apply targeted micro-behavior.
"Hand on heart. "Saddhā - I've walked this path before""

5

Observable Pivot

Rebalancing

Watch the rebalancing cascade.
"Breath evens, viriya stirs, sati returns to present"

6

Poised Potential

Integration

From dukkha-spike to equilibrated state.
"Stride in balanced- meetings as bojhaṅga bootcamp"

Faculty Diagnosis Guide

Saddhā (Low)

Signs
Doubt, "This won't work", self-questioning

Cue:
"Hand on heart. "I've walked this path before""

Effect
Restores basic trust in preparation and capability

Viriya (Low)

Signs
Fidgety drain, scattered energy, restlessness

Cue:
"Straighten spine, three deeper breaths"

Effect
Channels energy into posture and presence

Sati (Low)

Signs
Lost in future fumbles, not present

Cue:
"Return to podium's tangible "Where am I now?" ""

Effect
Anchors awareness in present moment

Samādhi (Low)

Signs
Thoughts scatter, can't focus on one thing

Cue:
"Six slower exhales, narrow to breath sensation"

Effect
Gathers scattered attention into coherent focus

Paññā (Low)

Signs
Taking it personally, catastrophizing

Cue:
""It's just words, impermanent slides, empty slides""

Effect
Provides perspective on the temporary nature of the event

Key Learning: Observable Pivot

No woo-woo ritual; just observable pivot: nerves from dukkha-spike to poised potential

Before Intervention

• Shallow, rapid breathing

• Scattered thoughts

• Tense posture

• Future-focused anxiety

After Single Cue

• Breath evens and deepens

• Viriya stirs to stand tall

• Sati returns to present

• Poised, grounded presence

Next edge: low-spot the tilt (e.g., paññā lagging on "It's just words"), cue the lift ("Wisdom: Impermanent slides, empty slides"), and stride in equilibrated

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Seven Awakening Factors: Two Dynamic Sliders

Energize when dull, tranquilize when agitated - with sati steady throughout

Dynamic Balance System

The seven awakening factors (bojjhaṅgā) unfold as a dynamic balance: energizers (dhammavicaya-viriya-pīti), tranquilizers (passaddhi-samādhi-upekkhā), with sati steady throughout. Use the appropriate slider based on your current state.

Arouse Slider (When Dull)

Use when experiencing lethargy, dullness, lack of motivation, mental fog.

- Sati (30s)
- Dhammavicaya (40s)
- Viriya (30s)
- Pīti (40s)

Run Arouse Sequence

Tranquilize Slider (When Agitated)

Use when experiencing restlessness, agitation, scattered thoughts, anxiety.

- Pīti (30s)
- Passaddhi (40s)
- Samādhi (40s)
- Upekkhā (30s)

Run Tranquilize Sequence

Hindrances ↔ Awakening Factor Antidotes

Sloth & Torpor	↔	Dhammavicaya	Investigation cuts through dullness
Restlessness	↔	Passaddhi	Tranquility settles agitation
Doubt	↔	Dhammavicaya	Investigation clarifies uncertainty
Sensual Desire	↔	Sati	Mindfulness notices the pull
Ill-will	↔	Pīti	Rapture dissolves aversion

Sati: The Steady Foundation

Sati remains wholesome throughout both slider modes. Whether arousing or tranquilizing, mindfulness provides the steady foundation that notices what's needed and guides the appropriate response. It's the neutral observer that initiates and monitors both sequences.

In Arouse Mode

Sati spots dullness and initiates investigation.

In Tranquilize Mode

Sati notices agitation and guides toward calm.

Reset Sliders

Table T V2.15: Faculty → Behavior → Drill

Actionable mapping from doctrine to micro-move

Faculty	Typical "Low" Behaviors	Typical "Too High" Signs	60-sec Drill (Cue)	Daily Stress-Test
 Saddhā	Doubt, hesitation, "This won't work"	Blind faith, ignoring evidence	"Hand on heart, 'I've walked this path before'"	Criticism or failure- does trust remain?
 Viriya	Sluggish, procrastinating, heavy limbs	Restless, forcing, can't sit still	"Straighten spine, three deeper breaths"	Boring task- can you maintain effort?
 Sati	Spacing out, autopilot, forgetting	Over-monitoring, tense awareness	"Gentle return, 'Where am I now?'"	Distraction- do you notice quickly?
 Samādhi	Scattered, jumping between tasks	Tunnel vision, rigid focus	"Six slower exhales, narrow to one sensation"	Noise or interruption- can you refocus?
 Paññā	Confused, taking things personally	Over-analyzing, cold detachment	"'What is its nature?' - impermanent, empty"	Emotional trigger- do you see clearly?

Use: Daily faculty scanning and targeted micro-interventions. Test for powers (bala) by exposing faculties to their opposite stressors.

Table T V2.16: Bojjhaṅga → What to Notice

Seven awakening factors with practical exercises

Factor	Energize/Tranquelize Role	Hindrances & Counters	"Felt Sense" Cue	On-the-Spot Exercise (10-60s)
 Sati	Neutral/Always present	All (foundation)	Clear awareness, present moment anchor	"Notice, 'Where am I now?'" (10s)
 Dhammavicaya	Energize	Sloth & Torpor, Doubt	Curious investigation, mental brightness	"Ask, 'What's the root of this?'" (30s)
 Viriya	Energize	Sloth & Torpor	Energetic push, spine straightening	"Three deeper breaths, adjust posture" (20s)
 Pīti	Energize	Ill-will	Uplifting joy, inner brightness	"Allow natural lightness, don't chase" (30s)
 Passaddhi	Tranquelize	Restlessness	Bodily calm, tension release	"Longer out-breaths, soften shoulders" (40s)
 Samādhi	Tranquelize	Restlessness, Distraction	Gathered attention, steady focus	"Six slower exhales, narrow focus" (60s)
 Upekkhā	Tranquelize	All (final balance)	Even-minded, neither push nor pull	"Widen field, let it be as it is" (30s)

Use: Real-time factor activation based on current state. Sati remains present throughout; choose energize or tranquilize sequence as needed.

Balance Pairs & Sati Axle

Saddhā ↔ Paññā

Faith balances wisdom - trust without blindness

Viriya ↔ Samādhi

Energy balances concentration - effort without forcing

 Sati (Mindfulness Axle)

Functions as the steady axle that keeps both balance pairs stable. Neither energizing nor tranquilizing; always present and aware.

Slider Sequences

 Arouse Slider (When Dull)

-  1. Sati: Notice dullness
-  2. Dhammavicaya: Investigate cause
-  3. Viriya: Energize posture
-  4. Pīti: Allow brightness

 Tranquelize Slider (When Agitated)

-  1. Pīti: Notice agitation
-  2. Passaddhi: Calm body-mind
-  3. Samādhi: Gather attention
-  4. Upekkhā: Even balance

Overview

FacultyGauges

Pre-MeetingHook

AwakeningSliders

Assessment

Tables

Takeaways

Chapter 8 Takeaway Box

Essential insights for faculty and awakening factor practice

Read your five gauges; apply the right slider

Use arouse vs. tranquilize instead of pushing harder at the wrong end

Dull → arouse slider; agitated → tranquilize slider

Train for unshakability

The goal is powers (bala), not just momentary spikes

Faculty becomes power when its opposite can't shake it

Hindrances are coachable

Map each to its awakening factor antidote

Restlessness ↔ Passaddhi; Doubt ↔ Dhammavicaya

Faculty Balance Pairs

Saddhā ↔ Paññā

See-saw balance

Viriya ↔ Samādhi

See-saw balance

Sati (Mindfulness Axle)

Keeps both balance pairs steady - neither energizing nor tranquilizing

Two Dynamic Sliders

Arouse (When Dull)

1 Sati

2 Dhammavicaya

3 Viriya

4 Pīti

Use for: Lethargy, dullness, lack of motivation

Tranquilize (When Agitated)

1 Pīti

2 Passaddhi

3 Samādhi

4 Upekkhā

Use for: Restlessness, agitation, scattered thoughts

Practical Applications

Pre-meeting nerves

Diagnosis

Low saddhā (doubt about preparation)

Intervention

"Hand on heart 'I've walked this path before'"

Outcome

Breathevens, posture straightens, presence returns

Afternoon energy crash

Diagnosis

Low viriya (sluggish heavy)

Intervention

"Straighten spine, three deeper breaths"

Outcome

Energy flows, alertness returns

Information overload

Diagnosis

Low samādhi (scattered attention)

Intervention

"Six slower exhales, narrow to one sensation"

Outcome

Attention gathers, focus clarifies

From Faculties to Powers

Key Distinction

A faculty becomes a power (bala) when its opposite can no longer shake it. This is tested through daily stress-tests and real-world challenges

Faculty (Indriya)

• Can be shaken by opposites

• Requires conscious effort

• Momentary strength

Power (Bala)

• Unshakable by opposites

• Effortless stability

• Sustained strength

Series Arc Connection

With your dashboard skills, reliable later chapters thread these states through the satipaṭṭhāna and the Path, showing how the same qualities recur across the thirty-seven aids—and how to keep them balanced in the moment you need them most.

Faculty Diagnosis

Real-time Rebalancing

Power Development

Hindrance Management

Quick Reference: Daily Practice

Morning Faculty Scan

1. Rate each faculty 1-5

2. Identify the weakest

3. Apply appropriate cue

4. Check balance pairs

Mid-day Rebalancing

1. Notice dull or agitated state

2. Choose appropriate slider

3. Run 2-4 factor sequence

4. Test for stability

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● **Table T V2.15 — Faculty → Behavior → Drill.**

Columns: Faculty | Typical “low” behaviors | Typical “too high” signs | 60-sec drill (cue) | Daily stress-test. Use: actionable mapping from doctrine to micro-move.

Use: actionable mapping from doctrine to micro-move.

Faculty (indriya)	Typical “low” behaviors	Typical “too high” signs	60-sec drill (cue)	Daily stress-test
Saddhā (confidence)	Second-guessing the method; circling in doubt.	Credulity/bypass of inquiry (“just believe”), skipping checks.	Buddhānussati, 10 breaths: silently recall refuge; one line of purpose, then read door→contact→feeling once.	Unexpected criticism/praise: can you keep confidence without defending/boasting?
Viriya (energy/effort)	Slump, procrastination, sleepy noting.	Tight willpower, edgy push; overheating.	Posture + walk: stand, lift sternum, 40–60s brisk walking label; finish with one longer out-breath.	After-lunch dip: maintain steady noting for 60s without gap.
Sati (mindfulness)	Forgetting to name door/tone; mind skips to story.	Hyper-vigilant microlabeling that loses ease.	Triad snap: in ≤3s say “door+object→consciousness = contact... feeling (P/U/N)” and hold one breath.	During chat pings: catch and name tone before any move.
Samādhi (collectedness)	Scattered tabs; restlessness/worry.	Tunnel focus that smothers investigation.	One-point + even breath: choose a single anchor (cursor/breath) + even in/out for 60s; if heavy, punctuate with two inquiry prompts.	Noisy workspace: keep anchor through 1 notification burst.
Paññā (discernment)	Confusion about cause/effect; selfing around events.	Over-analysis/theory replacing seeing.	DO check (10–20s loop): “Which door? What tone? Any leaning?” Name C2 risk; release ownership.	Tricky email: restate event as conditions, then act.

Balance board (coach reminder): run **saddhā ↔ paññā, viriya ↔ samādhi**, with **sati as the axle**; cool overheated effort, brighten dullness.

Table T V2.16 — *Bojjhaṅga* → *What to Notice*.

Columns: Factor | Energize/Tranquilize role | Hindrance it counters | “Felt sense” cue | On-the-spot exercise (10–60 s).

Use: 10–60 s on-the-spot balancing (energize vs tranquilize).

Factor	Energize/Tranquilize role	Hindrance it counters	“Felt sense” cue	On-the-spot exercise (10–60 s)
Sati (mindfulness)	Regulator; always on across both clusters.	Heedlessness/forgetfulness.	Present, non-wobbly noticing.	Three-cycle door → contact → feeling scan before any move.
Dhammavicaya (investigation)	Energize (when dull).	Doubt/sluggishness.	Bright curiosity: “what is this, exactly?”	Ask two quiet questions: “Which door? What condition?” then label.
Viriya (energy)	Energize (when heavy).	Sloth–torpor.	Upright, warm, ready-to-apply.	Stand/walk 45s with continuous noting cadence.
Pīti (joy/rapture)	Energize (lifts heaviness).	Dullness/ill-will softener.	Uplift, lightness, interest.	Recollect one wholesome success; let gladness rise, then cool.
Passaddhi (tranquility)	Tranquilize (when tight/fast).	Restlessness/irritation.	Soften/jaw relax; smooth breath; body unwinds.	Longer out-breaths; widen field; relax shoulders/jaw.
Samādhi (concentration)	Tranquilize (steadyng).	Distraction/restlessness.	Single-pointed ease; fewer jumps.	One task/one breath sign; keep through a notification.
Upekkhā (equanimity)	Tranquilize (balance/cool).	Grasping/aversion swings; imbalance.	Even-minded, non-pulling/non -pushing.	“Let it be known”: watch tone without tilt for 30–60s.

Coach cards (quick rules):

- **Heat vs. fog:** if agitated/tight → *passaddhi*→*samādhi*→*upekkhā*; if heavy/dim → *dhammavicaya*→*viriya*→*pīti*. Sati pervades both.

- *Bojjhaṅga balance is the “anti-C2” toolkit—insert at **feeling** to prevent the **vedanā**→**taṇhā** flip.*

Traceability: five-faculty diagnostics and see-saw balancing; hindrance countering; bojjhaṅga energize/tranquilize clusters and “sati always beneficial.”

Answer Keys

- **Objective items (T/F, Fill-in, Matching, Quick Quiz):** keys are printed inline after each section.
- **Open-response (Label-the-Diagram, Short Answer, Scenario, Micro-Log):** use the model points to grade—credit requires correct pair/slider selection, a plausible micro-cue, and a clear hindrance—antidote mapping.

Series Arc Link: With your dashboard skills reliable, later chapters thread these states through satipaṭṭhāna and the Path, showing how the same qualities recur across the thirty-seven aids—and how to keep them balanced in the moment you need them most.

Ch. 9 — Right Effort & Path Factors as Trainable Skills

Brief. Translate sammā-vāyāma, sammā-sati, sammā-samādhi into concrete “do next” steps.

Emphasize prevention vs. abandonment vs. cultivation vs. maintenance as four moves. Tie to attention placement and choice architecture.

Modern hook. Browser tab temptation: choose one of the four efforts and log it.

Figures. Plate V2.13 Four Efforts as a Switchboard.

Tables. T V2.17 Eightfold Path → Micro-Actions; T V2.18 Effort Type → Cue Phrases.

What You’ll Learn

Synthesizing the faculties’ balanced flow from Chapter 8 into actionable momentum, this chapter translates the path factors—sammā-vāyāma (right effort), sammā-sati (right mindfulness), and sammā-samādhi (right concentration)—from lofty ideals to concrete “do next” steps, framing them as trainable skills within the Vibhaṅga’s analytical precision. You’ll break down sammā-vāyāma into its fourfold moves: prevention (guarding against unwholesome seeds, e.g., “Spot the itch before it blooms”), abandonment (releasing arisen unskillful states, e.g., “Drop the grudge mid-thought”), cultivation (nurturing wholesome potentials, e.g., “Fan the spark of kindness”), and maintenance (sustaining the good, e.g., “Anchor the calm through the chatter”). These exertions tie directly to attention placement—directing the mind’s spotlight via āyatana doors—and choice architecture, redesigning your inner environment (e.g., pre-loading cues at mind-door to favor skillful dhammas over distractions). For sammā-sati, operationalize as vigilant “next steps”: a quick body-scan at the threshold of phassa, or noting vedanā’s tone before saññā labels. Sammā-samādhi becomes iterative holds:

"Narrow to breath's edge now," building one-pointed poise from scattered flux. Through lens-flips—efforts as khandha-volitions (saṅkhāra-shapers), āyatana-directors (door-guards), dhātu-stabilizers (triad-sustainers)—practice sequencing these into micro-routines, logging outcomes to refine your architecture. This skill-set demystifies the path, turning noble factors into daily drills that rewire reactivity into responsive grace, paving the way for satipaṭṭhāna's full establishments.

Modern Hook: Browser Tab Temptation

Your screen's a siren: deadline doc open, but 17 tabs tempt—news, social, that "quick" video. The pull hits at mind-door: phassa meets tab-dhamma, vedanā tinges neutral-to-itchy. Choose a four-effort move: prevention ("Close tabs pre-work—guard the gate"), abandonment ("X out the lure mid-click"), cultivation ("Open a wholesome read instead"), or maintenance ("Stay tabbed, breathe back to task"). Log it: "Effort: abandonment; next step: alt-tab to doc, note the release." No heroic willpower; just architectural nudge—tabs as choice traps, efforts as redesign tools. This hook flips doom-scrolling into path practice: next temptation, pick your move, place attention wisely, log the win—browsing as sammā-vāyāma forge.

Orientation (why this matters; 3–6 lines)

*Right Effort is not “try harder.” It’s four precise moves applied at the right time: **prevent** unwholesome states from arising, **abandon** those already arisen, **develop** wholesome states not yet arisen, and **maintain** those already present. These moves live together with sammā-sati (where you place attention) and sammā-samādhi (how you hold it), turning Abhidhamma timing into daily choice architecture. You’ll translate the three path factors into “do-next” steps you can execute in under 60 seconds.*

Diagram Hook (what to draw/see)

Plate V2.13 — “Four Efforts as a Switchboard.”

Caption: “Pick one lever now: Prevent | Abandon | Develop | Maintain — routed through sati (placement) and samādhi (holding).”

Doctrinal Core (precise Abhidhamma explanation)

- **Right Effort (sammā-vāyāma) — the four moves**
 - **Prevent (saṃvara-vāyāma):** keep unwholesome states from arising (e.g., mute a trigger, avert the gaze, pre-decide a schedule block).
 - **Abandon (pahāna-vāyāma):** release an unwholesome state that has already arisen (rename the hindrance; widen/soften; re-aim attention).

- **Develop** (*bhāvanā-vāyāma*): initiate wholesome states not yet present (spark *sati*, curiosity *dharmavicaya*, warmth *mettā*, energy *virīya*).
- **Maintain** (*anurakkhaṇa-vāyāma*): stabilize wholesome states already present (guard posture, cadence, and scope; “don’t fiddle”).
- **Right Mindfulness** (*sammā-sati*): accurate placement of attention at the lawful spot (door/contact/feeling) with labels that are functional, not personal (“functions, not owners”).
- **Right Concentration** (*sammā-samādhi*): steady, non-tight holding of the chosen wholesome object (breath, posture, whole-body, or the task) so it resists displacement by craving/aversion.
- **Choice architecture**: Effort chooses the lever, Mindfulness places the cursor, Concentration holds the selection. Together they shape the contact→feeling→craving handoff.
- **Timing logic** (review):
 - Before the trigger: **Prevent** (adjust base/object; set a rule).
 - During the surge: **Abandon** (rename hindrance; change one parameter: base/object/knowing).
 - After clearing: **Develop** (*sati* → *dharmavicaya* → *virīya* → *pīti* when dull).
 - When it’s working: **Maintain** (stay with the wholesome, light touch).

Modern hook — Browser tab temptation.

A shiny tab beckons. Pick **one** effort:

- **Prevent**: close the dock preview + site block for 25 min.
- **Abandon**: label “restlessness,” long out-breath, return cursor to the paragraph.
- **Develop**: bring gentle curiosity to the next sentence (“What’s the very next tiny step?”).
- **Maintain**: if already steady, simply protect it—do nothing extra.

Practice Section (guided drills; 5–12 mins; classroom + solo)

Classroom (6–8 min)

1. **Switchboard call-outs (3')**. Teacher flashes scenarios (“notification flash,” “tight chest,” “flow state”). Groups respond with the **one** effort they’d choose and one 10–30 s micro-move.
2. **Path-triangle snap (2')**. For one scenario, teams specify: Effort lever (P/A/D/M) → sati placement (door/contact/feeling/task) → samādhi hold (object + duration).
3. **Hindrance routing (1–3')**. Map each hindrance to an initial effort: sense-desire→Prevent; ill-will→Abandon; dullness→Develop; restlessness→Tranquilize+Abandon; doubt→Develop faith/wisdom pair.

Solo (5–8 min)

- **Tab Temptation Log (3×60–90 s)**: Each time an urge to switch appears, choose **one** effort, write the micro-move you executed, and note the after-taste at 5 minutes (clean/muddy).
- **Maintenance minute (2')**: When work feels steady, practice do-nothing extra for 60 s. Name exactly what you kept (posture, breath, task scope).
- **Pre-cue card (1–2')**: Write two Prevent rules for your spikiest door (e.g., eye: hide badge counts; ear: do-not-disturb).

Assessment Pack

(Counts fixed; answer keys follow immediately.)

True/False (10)

1. Right Effort mainly means “exert more willpower.” — **F**
2. Prevent = stop unwholesome states **before** they arise. — **T**
3. Abandon is best attempted only after the hindrance has intensified fully. — **F** (earlier is easier)
4. Develop = initiate wholesome states not yet active. — **T**
5. Maintain means “cling tightly to the good state.” — **F** (light, steady guarding)

6. *Sammā-sati determines **where** you place attention.* — **T**
7. *Sammā-samādhī is irrelevant to daily tasks.* — **F**
8. *The four efforts can be tied to choice architecture (rules, defaults, cues).* — **T**
9. *During a surge of ill-will, Prevent is the only correct effort.* — **F** (Abandon is primary now)
10. *When dull, “arouse” sequence (investigate→energy→gladness) is a Develop move.* — **T**

T/F Key: F, T, F, T, F, T, F, T, F, T.

Fill-in-the-Blanks (10)

Word bank: **Prevent, Abandon, Develop, Maintain, sati, samādhī, contact, feeling, craving, choice-architecture**

1. The four efforts are _____ / _____ / _____ / _____. → **Prevent; Abandon; Develop; Maintain**
2. *Sammā-_____ * places attention accurately. → **sati**
3. *Sammā-_____ * holds the chosen object steadily. → **samādhī**
4. Effort + mindfulness + concentration together shape the _____ → _____ → _____ handoff. → **contact; feeling; craving**
5. Pre-deciding website blocks is a _____ move. → **Prevent**
6. Labeling “restlessness” and widening attention is an _____ move. → **Abandon**
7. Sparking dhammavicaya when dull is a _____ move. → **Develop**
8. Guarding a calm, steady breath is a _____ move. → **Maintain**
9. Nudging defaults and rules is called _____. → **choice-architecture**
10. “Cursor to the lawful spot” summarizes sammā-_____ practice. → **sati**

Fill-in Key: as above.

Matching (10)

Left (term) → Right (best description)

- A. Prevent → 1) Pre-cue; remove trigger; block site
- B. Abandon → 2) Rename hindrance; adjust base/object/knowing
- C. Develop → 3) Start wholesome: sati, curiosity, kindness
- D. Maintain → 4) Stabilize without fiddling; light guard
- E. Sammā-sati → 5) Accurate placement at door/contact/feeling/task
- F. Sammā-samādhi → 6) Steady, non-tight holding of object
- G. Restlessness → 7) First aid: tranquilize/abandon route
- H. Dullness → 8) First aid: develop (investigate→energy→gladness)
- I. Ill-will → 9) Abandon with soften/widen; optionally develop mettā
- J. Choice architecture → 10) Design of cues, defaults, and constraints

Matching Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1)

On **Plate V2.13** (blank switchboard), mark today's scenario ("tab temptation"). Draw one arrow: chosen effort → sati placement ("task paragraph, eye-door off") → samādhi hold ("whole-body + line I'm on, 60 s").

Key: Any mapping that names one effort, a lawful placement, and a steady hold wins full credit.

Short Answer (2)

1. In two sentences, explain how sammā-sati and sammā-samādhi operationalize the four efforts.

Key points: Sati picks the exact spot in the moment to apply the lever; samādhi keeps the selection stable long enough to work.

2. Give one example each for Prevent and Maintain at the **same** door.

Key points: Prevent = remove/limit unwholesome contact; Maintain = keep the wholesome state already present without over-tweaking.

Scenario Case (1)

Case: You've scheduled deep work, but a news site thumbnail pops up.

- (a) Choose **one** effort and state your 10–30 s move.
- (b) Specify sati placement and samādhi object.

- (c) Write the 5-minute after-taste (clean/muddy) and what you'll change next time.
Model elements: (a) Prevent or Abandon; (b) cursor to breath at nostrils + full-screen editor for 60 s; (c) honest after-taste + one adjustment (e.g., disable thumbnails).

Micro-Log (1) — 60–90s template

“Door=; Trigger=; Effort=Prevent/Abandon/Develop/Maintain; Sati placed at=; Samādhi object=; 30-s move=; Result @5'=clean/muddy; Next tweak=.”

Quick Quiz (5) — Multiple choice

1. Which is **not** one of the four efforts?
A Prevent B Abandon C Maintain D **Suppress** → **D**
2. “Close dock preview + block site for 25 min” exemplifies:
A **Prevent** B Abandon C Develop D Maintain → **A**
3. “Label restlessness, widen attention, return to the line” exemplifies:
A Prevent B **Abandon** C Develop D Maintain → **B**
4. “Bring gentle curiosity to the next sentence” exemplifies:
A Prevent B Abandon C **Develop** D Maintain → **C**
5. “Hold the calm task focus you already have” exemplifies:
A Prevent B Abandon C Develop D **Maintain** → **D**

Takeaway Box (1–3 bullets)

- Right Effort = four distinct moves you can choose **now**; don't mush them together.
- Sati places the cursor; samādhi holds it. Together they make each effort land.
- Design your context (rules/default/cues) so the **right** effort is the **easy** effort.

Figures & Tables (this chapter)

- **Plate V2.13 — Four Efforts as a Switchboard** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay). Purpose: visualize selecting one lever, then routing through sati/samādhi.

OverviewFour EffortsBrowser HookPath DrillsAssessmentTablesTakeaways

Modern Hook: Browser Tab Temptation

Transform doom-scrolling into path practice: tabs as choice traps, efforts as redesign tools

The Modern Scenario

Your screen's a siren: deadline doc open, but 17 tabs tempt—news, social, that "quick" video. The pull hits at mind-door: phassa meets tab-dhamma, vedanā tinges neutral to itchy. Choose a four-effort move before craving solidifies.

Run Tab Temptation Scenario

Reset

Work DocNewsSocialVideo+14 more...

Ready to practice? Click "Run Scenario" above

Key Learning: No Heroic Willpower

No heroic willpower; just architectural nudge: tabs as choice traps, efforts as redesign tools. This hook flips doom-scrolling into path practice.

Before: Reactive

• Tabs multiply unconsciously

• Click without choosing

• Lost in distraction loops

• Willpower battles

After: Responsive

• Conscious effort selection

• Micro-moves within 60s

• Choice architecture design

• Practice log feedback

Next temptation: pick your move, place attention wisely, log the win—browsing as sammā-vāyāma forge.

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Path Factors Practice Drills

Guided exercises to build sammā-vāyāma, sammā-sati, and sammā-samādhi skills

Switchboard Call-outs

Quick effort selection for various scenarios

3 min

Path-Triangle Snap

Effort → Sati → Samādhi for one scenario

2 min

Hindrance Routing

Map hindrances to initial efforts

1-3 min

Maintenance Minute

Practice do-nothing extra for steady states

2 min

Solo Practice Extensions

Tab Temptation Log (3×60-90s):

Each time an urge to switch appears, choose one effort, write the micro-move you executed, and note the aftertaste at 5 minutes (clean/muddy).

Pre-cue Card (1-2 min):

Write two Prevent rules for your spikiest door (e.g., eye: hide badge counts; ear: do-not-disturb).

What You'll Learn

Translate path factors from lofty ideals to concrete "do next" steps as trainable skills

Core Understanding

Right Effort is not "try harder." It's four precise moves applied at the right time: prevent unwholesome states from arising, abandon those already arisen, develop wholesome states not yet arisen, and maintain those already present. These moves work with *sammā-sati* (where you place attention) and *sammā-samādhi* (how you hold it), turning Abhidhamma timing into daily choice architecture.

Four Efforts (Sammā-vāyāma)

Prevent

Samyāra-vāyāma

Keep unwholesome states from arising
"Close tabs pre-work—guard the gate"

Abandon

Pahāna-vāyāma

Release unwholesome states already arisen
"X out the lure mid-click"

Develop

Bhāvanā-vāyāma

Initiate wholesome states not yet present
"Open a wholesome read instead"

Maintain

Anurakkhaṇa-vāyāma

Stabilize wholesome states already present
"Stay tabbed, breathe back to task"

Three Path Factors Working Together

Sammā-vāyāma

Right Effort

Choose the lever (P/A/D/M): Four precise moves applied at the right time

Sammā-sati

Right Mindfulness

Place the cursor: Accurate placement at door/contact/feeling

Sammā-samādhi

Right Concentration

Hold the selection: Steady, non-tight holding of chosen object

Choice Architecture Integration

Effort chooses the lever, Mindfulness places the cursor, Concentration holds the selection. Together they shape the contact → feeling → craving handoff through deliberate design of your inner environment.

Before trigger: Prevent (adjust base/object, set rules)

During surge: Abandon (rename, change parameter)

After clearing: Develop (spark wholesome state)

When working: Maintain (guard without fiddling)

Timing Logic

- Prevent: Pre-cue; remove trigger block site before temptation
- Abandon: Rename hindrance; adjust base/object knowing during surge
- Develop: Start wholesome sati, curiosity, kindness when clear
- Maintain: Stabilize without fiddling; light guard when steady

Sammā-vāyāma

Four distinct moves you can choose now

Sammā-sati

Places cursor at lawful spot

Sammā-samādhi

Holds selection steady

Practice Aim

Design your context (rules/default/cues) so the right effort is the easy effort. Don't mush the four efforts together—each has its precise timing and application. Use micro-routines that can be executed in under 60 seconds.



Plate V2.13: Four Efforts as a Switchboard

Pick one lever now: Prevent | Abandon | Develop | Maintain – routed through sati (placement) and samādhi (holding)

Current Scenario

Describe your current situation

e.g. Browser tab temptation during work

Quick scenarios

Browser tab temptation during work

Notification flash while concentrating

Tight chest from stress

Mind wandering during reading



Prevent

Samvara-vāyāma

Keep unwholesome states from arising

Timing: Before the trigger

"Don't open the door"



Abandon

Pahāna-vāyāma

Release unwholesome states already arisen

Timing: During the surge

"Name it, widen, release"



Develop

Bhāvanā-vāyāma

Initiate wholesome states not yet present

Timing: After clearing

"Spark curiosity/kindness now"



Maintain

Anurakkhaṇa-vāyāma

Stabilize wholesome states already present

Timing: When it's working

"Keep steady, no extra tweaks"

When to Use Each Effort

State-Based Selection:

- Before temptation: Prevent
- During hindrance: Abandon
- After clearing: Develop
- When steady: Maintain

Hindrance Routing:

- Sense-desire: Prevent
- Ill-will: Abandon
- Dullness: Develop
- Restlessness: Abandon
- Doubt: Develop

OverviewFour EffortsBrowser HookPath DrillsAssessmentTablesTakeaways

Chapter 9 Takeaway Box

Essential insights for Right Effort and Path Factors practice

⚙️

Right Effort = four distinct moves you can choose now

Don't mosh them together—each has precise timing and application

P/A/D/M selection based on current state, not generic effort

👁️

Sati places the cursor; samādhi holds it

Together they make each effort land with precision

Effort chooses lever → Sati places at door → Samādhi holds object

🎯

Design your context so right effort is easy effort

Use choice architecture (rules/default/cues) for effortless practice

Pre-set blocks, cues, and environmental supports

Four Efforts Quick Reference

🛡️ PreventBefore trigger

Samyama-vāyāma

"Don't open the door"

Close dock preview + site block

✖️ AbandonDuring surge

Pahāna-vāyāma

"Name it, widen, release"

Label restlessness return cursor

➕ DevelopAfter clearing

Bhāvanā-vāyāma

"Spark curiosity/kindness now"

Gentle curiosity to next sentence

🔒 MaintainWhen stable

Anurakkhaṇa-vāyāma

"Keep steady, no extra tweak"

Hold calm focus without fiddling

Remember: One effort at a time, matched to current state. Timing is crucial—prevent before, abandon during, develop after, maintain when steady.

Path Factor Triangle

Sammā-vāyāma

Chooses the lever

Sammā-sati

Places the cursor

Sammā-samādhi

Holds the selection

Together they shape: Contact → Feeling → Craving handoff

Practical Applications

Browser tab temptation

Effort: Prevent

Sati: Eye-door awareness

Samādhi: Task document focus

Outcome: Clean work session without distraction

Mid-meeting restlessness

Effort: Abandon

Sati: Body-door tension

Samādhi: Breath for 30 seconds

Outcome: Present attention returns

Afternoon energy dip

Effort: Develop

Sati: Mind-door dullness

Samādhi: Investigation → energy sequence

Outcome: Natural brightness emerges

Flow state during writing

Effort: Maintain

Sati: Whole-body awareness

Samādhi: Current paragraph + posture

Outcome: Sustained productive focus

Choice Architecture Examples

Digital Environment

Prevent: Site blockers, notification muting

Abandon: Tab closing shortcuts, app switching

Develop: Bookmarked wholesome content

Maintain: Full-screen mode, focus apps

Physical Environment

Prevent: Remove triggers, set boundaries

Abandon: Change location, shift posture

Develop: Cue wholesome objects/books

Maintain: Protect good setup, minimal changes

Series Arc Connection

With the four Efforts operational and yoked to sati and samādhi, later chapters on Satipatthāna and Dependent Origination will use the same levers to keep the contact → feeling → craving bridge clean in real-time, both on the cushion and in fast modern workdays

Effort SelectionAttention PlacementConcentration HoldingChoice Architecture

Daily Practice Template

Morning Setup:

• Prevent rules: _____

• Default cues: _____

Real-time Log:

Door=____; Trigger=____; Effort=P/A/D/M;

Sati placed at=____; Samādhi object=____;

30-s move=____; Result @ 5'=clean/muddy;

Next tweak=____;

Evening Review:

• Most effective effort: _____

• Architecture adjustment: _____

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Table T V2.17: Eightfold Path → Micro-Actions

Actionable mapping from path factors to concrete "do next" steps

Path Factor	Core Function	10-60s "Do Next"	Daily-Life Example	Failure Mode	Fix
Sammā-vāyāma (Right Effort)	Choose the appropriate lever (P/A/D/M)	"Scan state → pick effort → execute 10-60s move"	Tab temptation → Prevent → close dock preview	Mushing efforts together wrong timing	One effort at a time match to current state
Sammā-sati (Right Mindfulness)	Place cursor at lawful spot	"Identify door/contact feeling → place attention there"	Restlessness → sati at body-door + breath	Vague awareness; personal narratives	Specific placement "functions not owners"
Sammā-samādhi (Right Concentration)	Hold selection steady	"Choose object + duration → maintain without forcing"	Work focus → whole-body + task for 25 min	Too tight grip constant adjusting	Light touch; resist urge to fiddle

Use: Daily path factor application with specific micro-actions. Focus on executable steps rather than abstract ideals.

Table T V2.18: Effort Type → Cue Phrases

Self-instruction phrases for each effort with timing and trap awareness

Effort (P/A/D/M)	One-Line Self-Instruction	Best Timing Window	Typical Trap	Counter-Cue
Prevent	"Don't open the door"	Before trigger appears	Waiting until temptation is already strong	Set rules and blocks in advance
Abandon	"Name it, widen, release"	During hindrance surge	Fighting or suppressing the state	Label clearly then soften around it
Develop	"Spark curiosity/kindness now"	After clearing space	Forcing positive states	Gentle invitation not demand
Maintain	"Keep steady, no extra tweaks"	When already stable	Over-managing the good state	Light guard, minimal interference

Use: Memorize cue phrases for instant effort selection. Practice timing awareness to avoid common traps.

Hindrance → Effort Routing

Sensual Desire Guard gates before; release if arisen	1st: Prevent 2nd: Abandon
Ill-will Soften aversion; cultivate mettā	1st: Abandon 2nd: Develop
Sloth & Torpor Arouse investigation + energy; sustain brightness	1st: Develop 2nd: Maintain
Restlessness Tranquilize agitation; guard calm	1st: Abandon 2nd: Maintain
Doubt Cultivate faith/wisdom; protect confidence	1st: Develop 2nd: Maintain

Path Factor Integration



Choice Architecture Examples

Digital Environment :

- Prevent: Site blockers, notification muting
- Abandon: Tab closing shortcuts, app switching
- Develop: Bookmarked wholesome content
- Maintain: Full-screen mode, focus apps

Physical Environment :

- Prevent: Remove triggers, set boundaries
- Abandon: Change location, shift posture
- Develop: Cue wholesome objects/books
- Maintain: Protect good setup, minimal changes

● **Table T V2.17 — Eightfold Path → Micro-Actions.**

Columns: Path factor | Core function | 10–60 s “do next” | Daily-life example | Failure mode | Fix.

Path factor	Core function	10–60 s “do next”	Daily-life example	Failure mode	Fix
Right View (sammā-diṭṭhi)	See 4NT & conditionality; govern other factors.	Whisper the DO cut-line: “contact → feeling... (pause)... don’t take tone as instruction.” Then restate the task of the truths (understand/abandon/realize/develop).	Ping lands mid-email: name tone, not story; resume the paragraph.	Over-theorizing or nihilism.	Keep it practical: 1 breath on tone, then one precise action on the task in front.
Right Intention (sammā-saṅkappa)	Aim volition to renunciation, non-ill-will, non-cruelty.	Set a micro-aim: “Kind + clear + non-grasping for the next minute.”	Before replying to critique, re-aim to care + truth.	Lip-service intention that collapses under heat.	Pair the aim with one bodily cue (relax jaw/shoulders) and one behavior (slower exhale) to make it real.
Right Speech	Restrain false/divisive/harsh/idle; purify kamma-saṅkhāra.	15-second “3 gates” check before you hit send: true? kind? timely? If any “no,” save to drafts.	Slack message during tense sprint.	Impulsive send; tone escalates.	Type → pause → read aloud once; if heat remains, schedule instead of send.
Right Action	Purify bodily conduct.	Hands still → posture tall → one fuller out-breath; then do the next wholesome step only.	Thumb halfway to phone in meeting.	Fidget chain triggers auto-scroll.	“Body first”: still hands = still chain (action follows contact, not vice-versa).
Right Livelihood	Align work so it doesn’t seed greed/harm.	Close personal feeds; open the work doc; state one sentence of purpose.	Home-office blur: “just a peek” at reels in work hours.	Value leakage: work context	Re-draw boundary: “During client block, no

				<i>fuels craving loops.</i>	<i>feeds.” (Sense-restrai nt is prevention in action.)</i>
<i>Right Effort (sammā-vāyāma)</i>	<i>The four right efforts (Prevent/Abandon/ Develop/Maintain) run as a loop all day.</i>	<i>Say the mantra once: “A tone has appeared.” Then choose P/A/D/M (see T V2.18).</i>	<i>After praise, you feel the pull to check notifications: choose Prevent (mute 10 min).</i>	<i>Over-e ffort (tight will) or under- effort (slump).</i>	<i>Balance with tranquilizers/e nergizers; do less when clarity appears; widen when heated.</i>
<i>Right Mindfulness</i>	<i>Satipaṭṭhāna precision; intercept vedanā → tanhā at the live hinge.</i>	<i>“Door + object → knowing = contact... feeling (pleasant/unpleasant /neutral).” Hold one full breath.</i>	<i>Hearing ping while coding: label “pleasant”; stay with cursor.</i>	<i>Forgett ing the door; micro-la beling with strain.</i>	<i>Return to the triad, then tone; keep labels light, rhythmic.</i>
<i>Right Concentration</i>	<i>Steady viññāṇa; make insight workable.</i>	<i>Single anchor (cursor or breath) for 60 s; eyes soften; no extra tweaks.</i>	<i>Pre-presentatio n jitters on Zoom.</i>	<i>Tunnel focus or spacin g out.</i>	<i>If tight → add two longer out-breaths; if dull → add gentle investigation prompt, then continue.</i>

Load-bearing sources: Path grouped under the three trainings; factors applied at contact/feeling to block C2; four right efforts and their micro-protocol; common pitfalls (over-effort, proliferation) and antidotes.

• **Table T V2.18 — Effort Type → Cue Phrases.**

Columns: Effort (P/A/D/M) | One-line self-instruction | Best timing window | Typical trap | Counter-cue.

Examples of cue phrases: Prevent: “Don’t open the door.” Abandon: “Name it, widen, release.” Develop: “Spark curiosity/kindness now.” Maintain: “Keep steady; no extra tweaks.”

Effort (P/A/D/M)	One-line self-instruction (say it verbatim)	Best timing window	Typical trap	Counter-cue
Prevent (ānuppannānaṃ akusalānaṃ dhammānaṃ anuppādāya)	“Don’t open the door.” (Mute/close/turn away now.)	Before contact or at the very first glint of “pull” (Present-effect 3–7, pre-C2).	Thinking prevention = repression ; or waiting too long.	“This is door policy, not suppression.” Set the boundary, breathe once.
Abandon (uppannānaṃ akusalānaṃ pahānāya)	“Name it, widen, release.”	As soon as an unwholesome state is already up (Present-cause 8–10).	Wrestling the state; shrinking attention.	“One label, one long exhale, widen 10%.” Then re-aim to the task.
Develop (anuppannānaṃ kusalānaṃ uppādāya)	“Spark curiosity/kindness now.”	When the field is flat or cool but under-energized.	Chasing “special states.”	“Small, ordinary wholesome—clarity, goodwill, steady noting—good enough.”
Maintain (uppannānaṃ kusalānaṃ ṭhitiyā)	“Keep steady; no extra tweaks.”	When stability/clarity is present; protect momentum.	Over-working the good; grasping at joy/calm.	“Do less.” Stay even; let joy/calm pass on their own. Close with the word “complete.”

Coach notes (to run in drills):

- *The whole loop can be embedded in one line: “**A tone has appeared.**” Treat tone as information, not instruction → choose P/A/D/M.*
- *Place Prevention upstream (mute apps, seat choice); place Abandon at **heat**; Develop when dim; Maintain when good—especially to guard the C2 hinge (vedanā → taṇhā).*
- *Track it: a daily planner explicitly checks all four efforts each day.*

Why this matters: Micro-actions at the eight factors and the four efforts are the practical way we “walk the path,” right where the wheel turns—at contact and feeling—so craving fails to launch.

Answer Keys

- **All objective items** (T/F, Fill-in, Matching, Quick Quiz): keys appear directly after each section.
- **Open-response** (Label-the-Diagram, Short Answer, Scenario, Micro-Log): model points above serve as rubrics; give full credit for correct mapping of effort + sati/samādhī placement/hold and a plausible micro-move.

Series Arc Link: With the four Efforts operational and yoked to sati and samādhī, later chapters on Satipaṭṭhāna and Dependent Origination will use the same levers to keep the **contact** → **feeling** → **craving** bridge clean in real-time, both on the cushion and in fast, modern workdays.

Ch. 10 — Satipaṭṭhāna Blocks (Behavioral Drills)

Brief. Build repeatable 5–12-minute drills for kāyānupassanā, vedanānupassanā, cittānupassanā, and dhammānupassanā. Clarify what is actually observed in each block and how it maps to Vol. 1 dhamma literacy.

Modern hook. “Desk-sit” drill: breath + posture labels → tone check → mind-state label → hindrances panel.

Figures. Plate V2.14 Four Blocks on One Page (labels outside).

Tables. T V2.19 Block → Observable → Common Errors; T V2.20 Hindrance → Counter-Move.

What You’ll Learn

Harnessing the path factors’ trainable momentum from Chapter 9, this chapter constructs repeatable 5–12-minute behavioral drills for the four satipaṭṭhāna blocks—kāyānupassanā (contemplation of the body), vedanānupassanā (of feelings), cittānupassanā (of mind), and dhammānupassanā (of

dharmas)—as modular anchors for insight practice, distilled through Vibhaṅga analysis to make the Buddha's foundational meditation accessible and dissectible. You'll build these drills step-by-step: for *kāyānupassanā*, a 5-minute body-sweep labeling breath at the nostrils (*āyatana*: nose-door) and posture as grounded elements (*dhātu*: body-triads), observing impermanence in the rise-fall flux; *vedanānupassanā* (7 minutes) scans tones post-phassa, naming pleasant/neutral/painful without narrative, mapping to Vol. 1's *vedanā* literacy as the five Primary References Teaching Text Book' hedonic streams; *cittānupassanā* (8 minutes) tags mind-states like "contracted" or "dispersed," tying to consciousness types (*viññāṇa*) from enumeration; *dhammānupassanā* (10–12 minutes) panels hindrances or aggregates, dissecting them as dhamma-clumps per Vol. 1 matrices. Each block clarifies the observable: not vague "awareness," but precise targets—e.g., *kāya*'s tangible contacts, *vedanā*'s tonal residues, *citta*'s *viññāṇa* flavors, *dhammas*' *saṅkhāra* bundles—flipped across lenses (*khandha* for bundling, *āyatana* for doors, *dhātu* for elements) to link back to Vol. 1's dhamma literacy, ensuring drills reinforce enumeration with analytical depth. Practice chaining blocks into flows, logging observables to spot patterns, transforming *satipaṭṭhāna* from ritual to rhythmic toolkit—steady the noble path amid modern scatter.

Modern Hook: The “Desk-Sit” Drill

Hunched over your laptop, inbox avalanche mounting, the afternoon drag sets in: time for a "desk-sit" micro-retreat, 10 minutes to reboot without leaving your chair. Start with *kāyānupassanā*: labels on breath (in-out at nose-door, *āyatana* ping) + posture (feet flat, shoulders drop—body-door tangibles, *dhātu* grounded). Flow to *vedanānupassanā*: tone check ("Neutral hum in chest? Pleasant lift post-stretch?"), sourcing the feel without "stressed" story. Shift to *cittānupassanā*: mind-state label ("Scattered on tabs? Lusting for coffee?"), observing the flicker sans judgment. Cap with *dhammānupassanā*: hindrances panel ("Sloth-torpor veiling? Quick counter: *virīya* nudge"), dissecting as Vol. 1 *dhammas*—*saṅkhāra* bundling the drag. This hook desk-anchors the blocks: observables map breath to *rūpa-viññāṇa* (Vol. 1 *citta*), tones to *vedanā* aggregates, states to mind-doors, hindrances to unwholesome *cetasikas*. Next slump, drill it—productivity reborn as *paṭṭhāna* pivot, inbox *dukkha* dissolved in labeled now.

Orientation (why this matters; 3–6 lines)

Satipaṭṭhāna is not a single technique but four **trainable observation blocks**. Each block names what to watch, how to label it, and where it sits in our Abhidhamma maps. This chapter gives you **repeatable 5–12-minute drills** you can run at a desk, in a meeting, or on a walk. We'll keep language impersonal ("functions, not owners") and keep timing legal (② Present Effect first), so observation becomes **reliable**, not mystical.

Diagram Hook (what to draw/see; 1 caption)

Plate V2.14 — “Four Blocks on One Page (labels outside).”

Caption: “Desk-sit flow: Body → Feeling → Mind-state → Dhammas (hindrances/bojjhaṅgā).”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Block 1: Kāyānupassanā (Body as body).** Observe **form (rūpa)** features: posture, breath movement, contact points, heat/pressure/motion (tangibles). Maps to: rūpa-khandha; kāyāyatana; phoṭṭhabba-dhātu. Work with lawful properties (arising-passing; coarse/subtle), not stories about “me.”
- **Block 2: Vedanānupassanā (Feeling as feeling).** Observe **tone only** (pleasant, unpleasant, neutral; five Primary References Teaching Text Book: bodily pleasure/pain, mental joy/sorrow, neutral). Legal order: **contact** → **feeling** → **craving**. Maps to: vedanā-khandha; door-wise tones; C2 handoff prevention.
- **Block 3: Cittānupassanā (Mind as mind).** Observe the **citta profile** right now: contracted/expanded, sluggish/bright, distracted/collected; note key **cetasika** flags (e.g., sati, viriya, pīti, passaddhi). Maps to: consciousness types (Vol. 1 chart), wholesome/unwholesome roots, “energize vs. tranquilize” sliders.
- **Block 4: Dhammānupassanā (Dhammas as dhammas).** Observe **lawful categories** appearing now—most practically: **five hindrances** (desire, ill-will, sloth-torpor, restlessness-anxiety, doubt) and **seven awakening factors** (mindfulness, investigation, energy, joy, tranquility, concentration, equanimity). Maps to: 37 wings, indriya/bala/bojjhaṅga, and **choice architecture** (Right Effort’s four moves).

Modern hook — “Desk-sit” drill.

One uninterrupted mini-loop: breath + posture labels → tone check → mind-state label → hindrances panel (choose a counter-factor). Repeat.

Practice Section (guided drills; 5–12 mins; classroom + solo)

A) Classroom protocol (6–8 min total)

1. Kāya 90-second scan (1.5'). Teacher cadence:

“Posture—Breath—Contact—Heat/Pressure/Motion.” Labels are short, door-first (body-door).

2. **Vedanā 90-second tone call (1.5').** Every 3 breaths: say **pleasant/unpleasant/neutral**—no adjectives. If neutral, brighten neutrality; if pleasant, relax reach; if unpleasant, relax resist.
3. **Citta 2-minute read (2').** Pick one slider: **arouse** (sati → investigation → energy → joy) or **tranquilize** (joy → tranquility → concentration → equanimity). Note shift.
4. **Dhamma 2–3' panel.** Check hindrance lights; select one antidote factor and one Right Effort move (Prevent/Abandon/Develop/Maintain). Log 1 sentence.

B) Solo “Four-Block” desk set (pick 5, 8, or 12 minutes)

- **Minute 0–2:** Kāya—posture + breath at one spot; label one tactile per exhale.
- **Minute 2–4:** Vedanā—tone on each exhale (P/U/N). If N, brighten; if P, soften grasp; if U, soften push.
- **Minute 4–6:** Citta—choose arouse/tranquilize slider for 60–120 s; record one adjective (e.g., “steadier”).
- **Minute 6–8 (or 10–12):** Dhamma—scan five hindrances; pick antidote factor + one Effort lever; write the exact **micro-action** you’ll do in the next 60 s.

Assessment Pack

(Counts fixed; answer keys immediately follow.)

True/False (10)

1. Kāyānupassanā observes thoughts about the body. — **F** (It observes body as body; physical properties.)
2. Vedanānupassanā labels tone without storyline. — **T**
3. Feeling can lawfully precede contact. — **F** (Contact → feeling.)
4. Cittānupassanā watches **the state of knowing**, not the object known. — **T**
5. Dhammānupassanā includes noting hindrances and awakening factors. — **T**

6. Neutral feeling is insignificant and can be ignored. — **F** (Neutral needs brightness to prevent moha.)
7. In cittānupassanā, “energize vs. tranquilize” is a valid operational slider. — **T**
8. Hindrances belong only to theory, not practice panels. — **F**
9. The four blocks can be run in one 5–12’ “desk-sit” loop. — **T**
10. In vedanānupassanā we purposely merge tone and craving. — **F** (We separate tone from craving.)

T/F key: F, T, F, T, T, F, T, F, T, F.

Fill-in-the-Blanks (10)

Word bank: **posture, contact, feeling, craving, pleasant, unpleasant, neutral, arouse, tranquilize, hindrance**

1. Legal order is _____ → _____ → _____. → **contact; feeling; craving**
2. Kāyānupassanā begins with _____ and breath. → **posture**
3. Vedanānupassanā names tone as _____ / _____ / _____. → **pleasant; unpleasant; neutral**
4. Cittānupassanā selects either the _____ or _____ slider. → **arouse; tranquilize**
5. Dhammānupassanā checks the five _____ indicators. → **hindrance**
6. Neutral needs to be _____ so moha doesn’t thicken. → **brightened**
7. “Relax reach” is the one-breath fix for _____ tone. → **pleasant**
8. “Relax resist” is the one-breath fix for _____ tone. → **unpleasant**
9. A quick kāya label for tactile is “body-door → _____. ” → **contact**
10. Right after labeling tone, **do not** jump to _____. → **craving**

Fill-in key: as completed above.

Matching (10)

Left (Block focus) → Right (Best example/definition)

- A. Kāyānupassanā → 1) “Shoulders up? Down. Breath at nostrils—cool/warm.”
B. Vedanānupassanā → 2) “Pleasant / unpleasant / neutral—no story.”
C. Cittānupassanā → 3) “Mind tight/loose, bright/dull; choose slider.”
D. Dhammānupassanā → 4) “Restlessness lit; apply tranquility.”
E. Neutral brightening → 5) “Name neutral 3×; widen light.”
F. Hindrance panel → 6) “Desire, ill-will, sloth-torpor, restlessness, doubt.”
G. Awakening factor chosen → 7) “Investigation or tranquility for 60 s.”
H. Arouse arc → 8) “Sati → investigation → energy → joy.”
I. Tranquilize arc → 9) “Joy → tranquility → concentration → equanimity.”
J. Desk-sit loop → 10) “Body → Feeling → Mind → Dhammas, 5–12’.”

Matching key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

On **Plate V2.14 (blank)**, draw the desk-sit flow as four boxes in a row.

- Box 1: “Kāya—posture/breath/contact.”
- Box 2: “Vedanā—P/U/N; one-breath fix.”
- Box 3: “Citta—state label; pick slider.”
- Box 4: “Dhamma—hindrance lit? antidote factor + effort lever.”

Key: Correct placements and lawful order.

Short Answer (2)

1. In two sentences, explain why vedanānupassanā sits **after** kāyānupassanā in the desk-sit.

Key points: Body sets the reliable base at ②; tone arises **from** contact; ordering prevents story and helps intercept C2.

2. Give one example of how cittānupassanā feeds into dhammānupassanā within 60 seconds.

Key points: After reading “agitated,” you select tranquility (passaddhi) and Right Effort=Abandon, reducing restlessness.

Scenario Case (1)

Case: During a desk-sit, a notification badge appears; you feel a tug and scattered mind. Map a **four-block pass** in <90 s and pick one micro-move per block.

Model outline:

- *Kāya*: feet-seat-hands; breath at nostrils (10 s).
- *Vedanā*: “unpleasant” → relax resist (10 s).
- *Citta*: choose tranquilize slider (joy→tranquility→concentration) (30–40 s).
- *Dhamma*: restlessness lit → antidote **passaddhi**, Effort=Abandon (widen field; return to line) (20–30 s).

Micro-Log (1) — 60–90 s template

“**Kāya**=posture/breath/contact; **Vedanā**=P/U/N (+fix); **Citta**=state label (slider used);
Dhamma=hindrance → antidote + effort; After-taste @5'=clean/muddy.”

Quick Quiz (5) — Multiple choice

1. Which block explicitly labels **tone**?

A *Kāyā* B **Vedanā** C *Citta* D *Dhamma* → **B**

2. Which slider belongs to **cittānupassanā**?

A Prevent/Abandon B **Arouse/Tranquilize** C Maintain/Develop → **B**

3. The most practical first panel in **dhammānupassanā** is:

A Five aggregates B **Five hindrances** C Four noble truths → **B**

4. **Kāyānupassanā** primarily observes:

A Concepts B **Form & tactile features** C Emotions → **B**

5. The lawful sequence around tone is:

A Feeling → Contact → Craving B **Contact → Feeling → Craving** C Contact → Craving → Feeling → **B**

Takeaway Box (1–3 bullets)

- Four blocks = *what to observe, now*: body → feeling → mind-state → dhammas.
- Keep it *impersonal and legal*: triad contact first, then tone; mind-state read; category panel for antidotes.
- Make it *repeatable*: 5–12-minute desk-sits you can run anywhere—small drills, big dividends.

Figures & Tables (this chapter)

- Plate V2.14 — Four Blocks on One Page (labels outside; A4 landscape, PNG @300 dpi, sRGB; one transparent overlay).

Purpose: one-glance desk-sit guide (Body → Feeling → Mind → Dhammas).

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Modern Hook: The "Desk-Sit" Drill

10-minute micro-retreat without leaving your chair: in-box dukkha dissolved in labeled now

The Modern Scenario

Hunched over your laptop, inbox avalanche mounting, the afternoon drag sets in: time for a "desk-sit" micro-retreat. This hook desk-anchors the blocks, observables map breath to rūpa-viññāṇa, tones to vedanā aggregates, states to mind-doors, hindrances to unwholesome cetasikas. Productivity reborn as paṭṭhāna pivot.

0:000:00

Total TimeBlock Time

Start Desk-Sit

Desk-Sit Flow Overview

Kā

2:00

Feet flat on floor, notice contact

Vedanā

3:00

Tone check: pleasant/unpleasant/neutral

Cittā

4:00

Mind-state label: scattered/focused/dull/bright

Dhammā

5:00

Hindrances panel: desire/ill-will/sloth/restlessness/doubt

Vol. 1 Dhamma Literacy Mapping

Observable → Dhamma Map:

- Breath: Rūpa-viññāṇa (Vol. 1 citta)
- Tones: Vedanā aggregates
- States: Mind-doors
- Hindrances: Unwholesome cetasikas

Block → Khandha Connection:

- Kāya: Rūpa-khandha bundling
- Vedanā: Vedanā-khandha sourcing
- Citta: Viññāṇa-khandha flavors
- Dhamma: Saṅkhāra-khandha bundles

Desk-Sit Success Tips

Keep It Impersonal:
"Functions, not owners" - observe processes, not self

Follow Legal Order:
Contact → Feeling → Craving (Present Effect 2nd first)

Log Observations:
Brief notes help spot patterns and build toolkit

Plate V2.14: Four Blocks on One Page

Desk-sit flow Body → Feeling → Mind-state → Dhammas (hindrances/bojjhaṅgā)

Kāyānupassanā

2min

Body as Body

Label one tactile per exhale. Keep it body-door direct.

Rūpa-khandhā, Kāyāyatana, Phoṭṭhabbadhātu

Vedanānupassanā

3min

Feeling as Feeling

Name P/U/N every 3 breaths. No storylines, just tone.

Vedanā-khandhā, Door-wise tones, C2 handoff prevention

Cittānupassanā

4min

Mind as Mind

Read mind-state, pick arouse/tranquilizeslider for 60s.

Consciousness types, Wholesome/unwholesome roots, Bojjhaṅgasliders

Dhammānupassanā

5min

Dhammas as Dhammas

Scan hindrance panel, pick antidote factor + effort move.

37 wings, Indriya/bala/bojjhaṅga, Choice architecture

Block Observables Reference

Kāyānupassanā

• Posture check: feet, seat, hands, spine

• Breath at nostrils: cool in, warm out

Avoid: Watching thoughts about body instead of body itself

Vedanānupassanā

• Pleasant tone: warmth, lightness, expansion

• Unpleasant tone: tension, heaviness, contraction

Avoid: Mixing feeling with emotion or mood narratives

Cittānupassanā

• Contracted vs. expanded awareness

• Sluggish vs. bright alertness

Avoid: Confusing mind-state with mind-objects or content

Dhammānupassanā

• Five hindrances: desire, ill-will, sloth-torpor, restlessness, doubt

• Seven awakening factors: sati, dhammavicaya, viriya, pīti, passaddhi, samādhi, upekkhā

Avoid: Getting lost in theory instead of noting present categories

Quick Start Desk-Sit Sequence

1. Kāya (2min)

Posture + breath at nostrils

2. Vedanā (3min)

P/U/N tone every 3 breaths

3. Citta (4min)

Mind-state + arouse/tranquilize

4. Dhamma (5min)

Hindrancescan + antidote

Total: 14 minutes • Minimum: 5 minutes • Maximum: 12 minutes

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What You'll Learn

Build repeatable 5-12 minutedrillsfor the four satipaṭṭhāna blocks as modular anchors for insight practice

Core Understanding

Satipaṭṭhāna is not a single technique but four trainable observation blocks. Each block names what to watch, how to label it, and where it sits in our Abhidhamma maps. This chapter gives you repeatable 5-12-minutedrills you can run at a desk, in a meeting or on a walk.

Four Satipaṭṭhāna Blocks

Kāyānupassanā

Body as Body

2-5 min

Posture, breath, contactpoints, heat/pressure/motion

Rūpa-khandha, Kāyāyatana, Phoṭṭhabbadhātu

Vedanānupassanā

Feeling as Feeling

2-7 min

Pleasant/unpleasant/neutral tone only

Vedanā-khandha, Door-wise tones, C2 handoff/prevention

Cittānupassanā

Mind as Mind

2-8 min

Contracted/expanded, sluggish/bright, distracted/collected

Consciousness types, Wholesome/unwholesome roots, Energize vs. tranquilize

Dhammānupassanā

Dhammas as Dhammas

3-12 min

Five hindrances, seven awakening factors

37 wings, Indriya/bala/bojjhaṅga, Choice architecture

Key Principles

Impersonal Language

"Functions, not owners" - observe processes, not self

Legal Timing

Present Effect(2) first- contact → feeling → craving

Precise Targets

Not vague awareness - specific observables per block

Modular Practice

Chain blocks into flows, log patterns, build toolkit

Block Observables

Kāya: Tangible contacts, breath, movement, posture shifts

Vedanā: Tonal residues (P/U/N) without narrative

Citta: Viññāṇa flavors, mind-state qualities

Dhamma: Saṅkhāra bundles, hindrance/factor categories

Desk-Sit Integration

Transform afternoon slumps into micro-retreats. 10-minutedesk-sits without leaving your chair. Each block maps to Vol. 1 dhamma literacy reinforcing enumeration with analytical depth.

Breath → Rūpa-viññāṇa

Tones → Vedanā aggregates

States → Mind-doors

Hindrances → Unwholesome cetasikas

What to Observe

Precise targets per block, not vague awareness

How to Label

Impersonal, functional language

Where It Maps

Khandha/āyatana/dhātu connections

Practice Aim

Make it repeatable. 5-12-minutedesk-sits you can run anywhere—small drills, big dividends. Transforms satipaṭṭhāna from ritual to rhythmic toolkit, steadying the noble path amid modern scatter.

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Practice Section: Guided Drills (5-12 mins)

Classroom protocol and solo "Four-Block" desk sets with timing options

A) Classroom Protocol

6-8 minutes total

-  Kāya 90-second scan 90s
-  Vedanā 90-second tone call 90s
-  Citta 2-minute read 120s
-  Dhamma 2-3' panel 150s

Start Classroom Protocol

B) Solo "Four-Block" Desk Set

Pick duration

- 5-minute desk set
- 8-minute desk set
- 12-minute desk set

Block Sequence:

-  0-2 min: Kāya
Posture + breathe at one spot; label one tactile per exhale
-  2-4 min: Vedanā
Tone on each exhale (P/U/N). If N, brighten; if P, soften; grasp; if U, soften; push
-  4-6 min: Citta
Choose arouse/tranquilizes/ider for 60-120s; record one adjective (e.g., "steadier")
-  6-8 (or 10-12) min: Dhamma
Scan five hindrances; pick antidote factor + one Effort/lever; write exact micro-action for next 60s

Practice Guidelines

Classroom Tips:

- Follow teacher's cadence exactly
- Keep labels short and door-first
- No adjectives in vedanā - just P/U/N
- Log one sentence for dhamma panel

Solo Tips:

- Adjust duration based on available time
- One tactile per exhale in kāya
- Apply one-breath fixes in vedanā
- Write exact micro-action in dhamma



Practice Section: Guided Drills (5-12 mins)

Classroom protocol and solo "Four-Block" desk sets with timing options



Kāya 90-second scan (0:03)

Teacher cadence: "Posture—Breath—Contact—Heat/Pressure/Motion" Labels are short, door-first (body-door).

- 1
- Posture check: What contacts do you notice?
- 2
- Breath: Cool in, warm out at nostrils?
- 3
- Contact points: Pressure, temperature?
- 4
- Heat/Pressure/Motion: One tactile per exhale

Your response:

Brief observation or note...

Reset Practice

Practice Guidelines

Classroom Tips:

- Follow teacher's cadence exactly
- Keep labels short and door-first
- No adjectives in vedanā - just P/U/N
- Log one sentence for dhamma panel

Solo Tips:

- Adjust duration based on available time
- One tactile per exhale in kāya
- Apply one-breath fixes in vedanā
- Write exact micro-action in dhamma

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Table T V2.19: Block → Observable → Common Errors

Debugging guide: what's actually observed vs. typical mislabels with fixes

Block	What's Actually Observed	Typical Mislabels	One-Line Fix	Vol. 1 Map (khandha/āyatana/dhātu)
Kāyānupassanā	Posture, breath, movement, contact points, heat/pressure/motion	Watching thoughts about body instead of body itself	"Label one tactile per exhale - body-door direct"	Rūpa-khandha / Kāyāyatana / Photṭhabba dhātu
Vedanānupassanā	Pleasant/unpleasant/neutral tone only (five types)	Mixing feeling with motion or mood narratives	"P/U/N every 3 breaths - no storyline"	Vedanā-khandha / Door-wise tones / C2 handoff prevention
Cittānupassanā	Contracted/expanded, sluggish/bright, distracted/collected	Confusing mind-state with mind-object or content	"Read state of knowing, not what is known"	Consciousness types / Wholesome/unwholesome roots / Bojjhaṅga sliders
Dhammānupassanā	Five hindrances, seven awakening factors, effort categories	Getting lost in theory instead of noting present categories	"Scan hindrance panel, pick antidote + effort move"	37 wings / Indriya/bala/bojjhaṅga / Choice architecture

Use: Debugging practice errors. E.g., "Vedanā ≠ mood," "Kāya ≠ story about the body." Keep observations impersonal and door-specific.

Table T V2.20: Hindrance → Counter-Move

Instant routing inside the Dhamma block with 5-minute check-ins

Hindrance	Felt Signature	Immediate Counter-Factor	Right Effort Lever	10-60s Micro-Move	Check @ 5'
Sensual Desire	Pull toward pleasant objects, reaching, wanting	Sati (mindfulness)	Prevent	"Avert gaze, pre-block triggers (10-30s)"	Less pull @ 5min?
Ill-will	Push away unpleasant, aversion, anger	Mettā (loving-kindness)	Abandon	"Soften around resistance, widen field (30-60s)"	Softer stance @ 5min?
Sloth & Torpor	Dullness, heaviness, mental fog, lethargy	Dhammavicaya (investigation)	Develop	"Arouse sequence: investigate → energy → gladness (60s)"	More brightness @ 5min?
Restlessness & Anxiety	Scattered, agitated, can't settle, worry	Passaddhi (tranquility)	Abandon	"Tranquilize longer exhales, soften shoulders (40s)"	More settled @ 5min?
Doubt	Uncertainty "Is this working?", second-guessing	Saddhā (faith/confidence)	Develop	"Recall past success, trust the method (20s)"	More confidence @ 5min?

Use: Real-time hindrance management during dhammānupassanā. Scan panel → identify active hindrance → apply counter-factor + effort → check result.

Desk-Sit Timing Options

5 min Desk-Sit

Kāya1 min

Vedanā1 min

Citta1.5 min

Dhamma1.5 min

8 min Desk-Sit

Kāya2 min

Vedanā2 min

Citta2 min

Dhamma2 min

12 min Desk-Sit

Kāya2 min

Vedanā3 min

Citta3 min

Dhamma4 min

Block Sequence Flow

Four-Block Desk-Sit Flow

BodyPosture + Breath

FeelingP/U/N Tone

MindState + Slider

DhammasHindrances

Legal Order: Contact → Feeling → Craving (Present Effect 2nd first)

Awakening Factor Sliders Reference

+ Arouse Slider (When Dull)

1 Sati: Notice dullness

2 Dhammavicaya: Investigate cause

3 Viriya: Energize posture

4 Pīti: Allow brightness

Tranquilize Slider (When Agitated)

1 Pīti: Notice agitation

2 Passaddhi: Calm body-mind

3 Samādhi: Gather attention

4 Upekkhā: Even balance

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Chapter 10 Takeaway Box

Essential insights for Satipaṭṭhāna blocks and behavioral drills

Four blocks = what to observe, now

Body → feeling → mind-state → dhammas with precise targets

Not vague awareness - specific observables per block

Keep it impersonal and legal

Triad contact first then tone; mind-state read; category panel for antidotes

Functions, not owners; contact → feeling → craving order

Make it repeatable

5-12 minute desk-sits you can run anywhere—small drills big dividends

Modular practice toolkit for modern scatter

Four Blocks Quick Reference

Kāyānupassanā

Body as Body

Observes: Posture, breath, contact points, heat/pressure/motion

Maps: Rūpa-khandha; Kāyāyatana; Photṭhabbādhātu

Fix: Label tone tactile per exhale - body-door direct

Vedanānupassanā

Feeling as Feeling

Observes: Pleasant/unpleasant/neutral tone only

Maps: Vedanā-khandha; Door-wise tones; C2 handoff/prevention

Fix: P/U/N every 3 breaths - no storylines

Cittānupassanā

Mind as Mind

Observes: Contracted/expanded/sluggish/bright/distracted/collected

Maps: Consciousness types; Wholesome/unwholesome roots; Bojjhaṅga sliders

Fix: Read state of knowing, not what is known

Dhammānupassanā

Dhammas as Dhammas

Observes: Five hindrances, seven awakening factors

Maps: 37 wings; Indriya-bāla/bojjhaṅga; Choice architecture

Fix: Scan hindrance panel; pick antidote + effort/move

Remember: Each block has precise targets, not vague awareness. Keep language impersonal ("functions not owners") and follow legal timing (contact → feeling → craving).

Desk-Sit Applications

Afternoon laptop slump

Sequence: Kāya: posture check → Vedanā: neutral tone → Citta: dull state → Dhamma: sloth/torpor

Intervention: Arouse slider; investigate → energy → brightness

Outcome: Productivity reborn as paṭṭhāna pivot

Pre-meeting anxiety

Sequence: Kāya: tense shoulders → Vedanā: unpleasant → Citta: scattered → Dhamma: restlessness

Intervention: Tranquilize slider; tranquility → concentration → equanimity

Outcome: Poised presence for the meeting

Email overwhelm

Sequence: Kāya: shallow breath → Vedanā: pleasant (avoidance) → Citta: distracted → Dhamma: sensual desire

Intervention: Prevent effort; close email tab; return to task

Outcome: Focused work session without distraction

Practice Duration Options

5 minutes

Kāya (1') → Vedanā (1') → Citta (1.5') → Dhamma (1.5')

Quick reset between tasks

8 minutes

Kāya (2') → Vedanā (2') → Citta (2') → Dhamma (2')

Standard desk-sit practice

12 minutes

Kāya (2') → Vedanā (3') → Citta (3') → Dhamma (4')

Deep practice session

Vol. 1 Dhamma Literacy Mapping

Kāya → Rūpa-vinnāṇa (Vol. 1 citta)

Breath observables map to consciousness types

Citta → Mind-doors

States map to āyatana awareness

Vedanā → Vedanā aggregates

Tones map to khandha sourcing

Dhamma → Unwholesome cetasikas

Hindrances map to saṅkhārā bundles

Integration: Each block reinforces Vol. 1 enumeration with analytical depth. Observables map to khandha bundling, āyatana doors, dhātū elements and cetasika categories.

Legal Order & Timing

Present Effect (2) First

1

2

3

Contact

Feeling

Craving

Observation becomes reliable, not mystical, when following this lawful sequence.

Daily Practice Template

Morning Intention:

• Desk-sit duration _____ minutes

• Focus block _____

Micro-Log (60-90s):

Kāya = posture/breath/contact

Vedanā = P/U/N (+ fix)

Citta = state label (slider used)

Dhamma = hindrance → antidote + effort

Aftertaste @ 5' = clean/muddy

Evening Review:

• Most reliable block _____

• Pattern noticed _____

• Tomorrow's adjustment _____

Series Arc Connection

With satipaṭṭhāna blocks as repeatable behavioral drills, you now have modular anchors for insight practice. These four foundation transforms from ritual to rhythmic toolkit, steadying the noble path amid modern scatter through precise observation and impersonal language.

Behavioral Drills

Modular Practice

Desk-Sit Integration

Vol. 1 Mapping

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• **Table T V2.19 — Block → Observable → Common Errors.**

Columns: *Block* | *What’s actually observed* | *Typical mislabels* | *One-line fix* | *Vol. 1 map*
(*khandha/āyatana/dhātu*).

Use: debugging: e.g., “*Vedanā ≠ mood*,” “*Kāya ≠ story about the body*.”

<i>Block</i>	<i>What’s actually observed</i>	<i>Typical mislabels</i>	<i>One-line fix</i>	<i>Vol. 1 map</i> (<i>khandha</i> / <i>āyatana</i> / <i>dhātu</i>)
<i>Door read</i> (<i>dvāra</i>)	<i>A specific door is live (eye, ear, nose, tongue, body, mind).</i>	<i>“All doors at once.”</i>	<i>“Which one door is live now?”</i>	Not a <i>khandha</i> ; āyatana = internal base; dhātu = matching base element.
<i>Contact</i> (<i>phassa</i>)	<i>Meeting of base + object + matching consciousness.</i>	<i>“Contact = emotion.”</i>	<i>“Contact is a meet, not a mood.”</i>	<i>Khandha</i> : with <i>viññāṇa</i> , <i>saññā</i> , <i>vedanā</i> present; āyatana triad ; dhātu triad .
<i>Feeling</i> (<i>vedanā</i>)	<i>Pleasant / unpleasant / neutral tone after contact.</i>	<i>“Feeling = craving.”</i>	<i>“Adjectives are tone; verbs are craving.”</i>	<i>Khandha</i> : <i>vedanā</i> ; āyatana : same triad; dhātu : same triad → tone.
<i>Perception</i> (<i>saññā</i>)	<i>Simple recognition (“Slack ping”).</i>	<i>“Perception = story.”</i>	<i>“Just recognizing, not narrating.”</i>	<i>Khandha</i> : <i>saññā</i> ; rides the triad; dhātu unaffected.
<i>Volition</i> (<i>cetanā in saṅkhārā</i>)	<i>The “doer” push that organizes action.</i>	<i>“Intention = wholesome zeal (<i>chanda</i>)” or “= craving.”</i>	<i>“Find the push; check if it serves the task or the hit.”</i>	<i>Khandha</i> : <i>saṅkhārā</i> ; āyatana : whichever triad is

				<i>active;</i> <i>dhātu</i> : <i>same.</i>
Consciousness (viññāṇa)	<i>Specific knowing at that door</i> <i>(ear-consciousness, etc.).</i>	“Consciousness = controller/self.”	“Just knowing ; no owner needed.”	<i>Khandha:</i> <i>viññāṇa;</i> <i>āyatana</i> : <i>triad’s</i> <i>‘knowing’;</i> <i>dhātu</i> : <i>the</i> <i>consciousness element.</i>
Body (kāya)	<i>Tangibles:</i> <i>hardness/temperature/motion.</i>	“Kāya = story about the body,” “wetness is a touch-object.”	“Only hard/hot/moving count at body-door (no ‘wetness’).”	<i>Khandha:</i> <i>rūpa;</i> <i>āyatana</i> : <i>body /</i> <i>tangible;</i> <i>dhātu</i> : <i>body-base +</i> <i>tangible +</i> <i>body-consciousness.</i>
Thought (mind-door)	<i>Concept, memory, plan as</i> <i>object.</i>	“Eye contacts thoughts,” “mind-door only present.”	“Eyes see forms; mind knows thoughts (past/future too).”	<i>Khandha:</i> <i>not rūpa;</i> <i>āyatana</i> : <i>mind /</i> <i>mental</i> <i>object;</i> <i>dhātu</i> : <i>mind-base +</i> <i>dhamma +</i> <i>mind-consciousness.</i>
Neutral tone	<i>Neither pleasant nor</i> <i>unpleasant, still a feeling.</i>	“Neutral = no contact.”	“Neutral ≠ none; it’s neither–nor .”	<i>Khandha:</i> <i>vedanā</i> <i>(upekkhā);</i> <i>same</i> <i>triad/element</i> <i>set.</i>
Craving (taṇhā)	<i>Lean after tone</i> <i>(get/avoid/prolong).</i>	“Already present at contact.”	“Tone first... then thirst (or not).”	<i>Not a</i> <i>khandha;</i> <i>wheel</i> :

				present-caus e (8).
Nibbāna as object	(Advanced) Supramundane path/fruit take Nibbāna at mind-door.	“Any door can know Nibbāna.”	“Only the mind-door can know Nibbāna.”	Āyatana: mind / dhamma; dhātu: mind + mental-objec t + mind-consci ousness.
Story (papañca)	Proliferation after thought/feeling.	“Perception caused contact,” “Feeling is my identity.”	“Rewind to triad → tone ; drop the ‘I’.”	Lenses: step back to khandha labeling and triad elements.

Table T V2.20 — Hindrance → Counter-Move.

Columns: Hindrance | Felt signature | Immediate counter-factor | Right Effort lever | 10–60 s micro-move | Check @5'.

Use: instant routing inside the Dhamma block.

Use: instant routing inside the Dhamma block (10–60 s micro-moves, then re-check at 5').

Hindrance (nīvaraṇa)	Felt signature	Immediate counter-factor (bojjhaṅga)	Right Effort lever (P/A/D/M)	10–60 s micro-move	Check @ 5'
Kāmacchanda (sense desire)	Sweet pull toward sights/sounds; narrowing, “one more.”	Upekkhā to cool; Samādhi to steady; Sati to guard.	Prevent (mute/turn screen) or Abandon (name–wid en–release) .	Label “pleasant... wanting”; one long exhale; put phone face-down; re-anchor on cursor/breath.	Urge amplitude ≤50%; task resumed; no auto-scroll relapses.
Byāpāda (ill-will)	Heat, tight jaw, harsh inner speech.	Passaddhi (tranquility); Pīti (gladden) if flat; Sati .	Abandon (let go of aversive thought).	Relax jaw/shoulders; 3 slow breaths; add one goodwill	Tone softens; language de-sharpens ; actionable

				line (“may they be well”).	next step chosen.
Thīna-middha (sloth & torpor)	Heavy, foggy, drooping posture.	Dhammavicaya (investigate); Viriya (energy); Pīti (gladden).	Develop (wholesom e energy).	Stand up; brisk 45-s walking note; ask “Which door? What tone?” once per step.	Posture upright; eyes bright; stable noting cadence restored.
Uddhacca-ku kkucca (restlessness & worry)	Buzzing, scattered tabs; replay/preview loops.	Samādhī (collect); Passaddhi (soothe); Upekkhā (even-mind).	Abandon (release ruminations) then Maintain calm.	60-s single-anchor: breath at nostrils; soften gaze; widen field 10%.	Fewer jumps (<2/min); breath smooth; task hold recovers.
Vicikicchā (skeptical doubt)	Circling “Is this working?” paralysis.	Saddhā (confidence) paired with Paññā (see the hinge).	Develop (confidence cues) then Maintain.	One-line recollection of purpose; chant one contact formula; do one triad→tone read.	Can state method in 1 sentence; completes 3 uninterrupte d triad reads.

Coach pattern: Identify the hindrance by **felt signature**, route to its **counter-factor**, choose the **right effort** (P/A/D/M), run the **micro-move**, and re-check at 5 minutes. This keeps training anchored at the live hinge—contact → feeling—so *taṇhā* fails to launch.

Answer Keys

- **T/F, Fill-in, Matching, Quick Quiz:** keys printed inline.
- **Label-the-Diagram, Short Answer, Scenario, Micro-Log:** model points/rubrics provided above; accept any answer that keeps the lawful order and picks a plausible antidote/slider with a concrete micro-move.

Ch. 11 — Dependent Arising (Paṭicca-samuppāda) in Vibhaṅga Style (Preview)

Brief. Introduce DO not as a mythic chain but as lawful condition-flow, emphasizing present-effect links (3–7) already mastered here. Reserve cessation techniques for later volumes; keep focus on recognition and correct placement.

Modern hook. One episode trace (3→7 only): door→contact→feeling; defer C2 (taṇhā) analysis to the Anuloma/Paṭiloma volumes.

Figures. Plate V2.15 Clean 3–7 Rim Plate (② only); Plate V2.16 Where Misreading Begins (C2 preview banner, no overlay stack).

Tables. T V2.21 Link 3–7 Drill Scripts; T V2.22 Present-Effect Cross-Refs (nidāna × khandha × vaṭṭa).

What You'll Learn

Culminating the volume's analytical ascent from singular lenses to satipaṭṭhāna's establishments, this preview chapter introduces paṭiccasamuppāda (dependent arising) not as a mythic, linear chain shrouded in esoteric dread but as a luminous lawful condition-flow—a dynamic cascade where each link conditions the next in impersonal regularity, echoing the Vibhaṅga's exhaustive breakdowns to reveal the Buddha's map of conditioned genesis. With emphasis on the present-effect links (3–7)—viññāṇa (consciousness), nāmarūpa (name-and-form), saḷāyatana (six sense bases), phassa (contact), and vedanā (feeling)—already mastered in these pages as Band ②'s synchronous bloom, you'll hone recognition: spotting their sequential handoffs in a lived moment (e.g., door-sparked viññāṇa unfolding into nāmarūpa's mental-material matrix, birthing āyatana for phassa's meet, tinting vedanā's tone). Practice correct placement via lens-flips: khandha as the links' aggregate substance (vedanā as feeling-heap), āyatana as their base-triggers (phassa at the doors), dhātu as elemental triads (viññāṇa completing the know). Defer cessation techniques—reversing the flow through insight into emptiness—for later volumes, keeping the focus razor-sharp on discernment: naming the nidānas mid-arising, without proliferation into full-wheel vaṭṭa (cycles) yet. Through scripted traces and cross-refs, this preview plants the seed for deeper dives, transforming dependent arising from daunting doctrine to diagnostic elegance—every condition a doorway to disenchantment.

Modern Hook: One Episode Trace (3→7 Only)

Flash to your commute: a podcast snippet catches your ear—door (saḷāyatana, link 5) opens as ear-base meets sound, phassa (link 6) seals the threefold meeting with ear-consciousness (viññāṇa, link 3 arising conditionally), nāmarūpa (link 4) scaffolds the mental echo and neural hum, birthing vedanā (link 7) as a neutral-to-curious tone. Trace it clean: no mythic loop, just lawful flow from door to contact to feeling—present-effect Band ② pulsing. Defer the C2 pivot (taṇhā, craving at link 8) for Anuloma/Paṭiloma volumes; here, recognize the handoff sans the pull, noting "Viññāṇa sparks, nāmarūpa frames, āyatana gate, phassa meets, vedanā tints—conditioned, not me." This hook turns traffic TED-talks into nidāna notebooks: next audio hook, trace 3→7, place it precisely, and pause the proliferation—arising as ally, not adversary.

Orientation (why this matters; 3–6 lines)

Paṭicca-samuppāda is not a mythic chain—it’s a **lawful flow of conditions**. In this volume we stay with the **present-effect rim (links 3–7)** you already know how to observe: **consciousness** → **name-&-form** → **six bases** → **contact** → **feeling**. You’ll practice tracing one live episode through 3→7 (and then stop), so recognition and **correct placement** become second nature. Cessation strategies and reverse-order analysis are reserved for later volumes.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.15 — “Clean 3–7 Rim Plate (② only).”

Caption: “Trace one lived second along 3→7; halt before C2 (craving).”

Plate V2.16 — “Where Misreading Begins (C2 preview banner).”

Caption: “Common illegal jump: *phassa* → *taṇhā* (skip *vedanā*). Mark and prevent.”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Definition (working):** *Paṭicca-samuppāda* = “with-this-as-condition, this becomes.” We treat it as **condition-classes**, not owners.
- **Scope (preview):** Present-effect band (②):
(3) *Viññāṇa* → (4) *Nāma-rūpa* → (5) *Saḷāyatana* → (6) *Phassa* → (7) *Vedanā*.
You already trained (6) and (7) in Chs. 6–7 and door literacy in Ch. 4.
- **Link gloss (micro):**
 - **3 *Viññāṇa*:** a moment of knowing (eye-, ear-, ... mind-consciousness) arises with its object; think “valid knowing-type,” not “me knowing.”
 - **4 *Nāma-rūpa*:** the mental factors (*vedanā*, *saññā*, *cetanā*, *phassa*, *manasikāra*) with material support as one functional complex.
 - **5 *Saḷāyatana*:** the six internal bases active “as doors.”
 - **6 *Phassa*:** door + object + matching consciousness meet (the triad).
 - **7 *Vedanā*:** tone arises conditionally—pleasant / unpleasant / neutral (five Primary References Teaching Text Book).

- **Legal order reminder: phassa → vedanā → (C2) taṇhā.** In this chapter we **stop at vedanā** and do **no C2 analysis** (that belongs to the Anuloma/Paṭiloma volumes).
- **Lens-switch integration:**
 - *Dhātu* tells you what met what + which knowing at (6).
 - *Āyatana* shows which **door** was in play at (5).
 - *Khandha* shows the unit structure evident across 3–7 (e.g., vedanā-khandha at 7).
You will flip lenses to confirm placement in under 5 seconds.

Modern hook — One episode trace (3→7 only).

A mail preview flashes:

- (3) **mind-/eye-consciousness** present,
- (4) **name-&-form** support functioning,
- (5) **eye-base** open to form,
- (6) **contact:** eye + visible-form + eye-consciousness,
- (7) **feeling:** a quick neutral → pleasant.
Stop here. Note tone; no craving analysis yet.

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom (6–8 min)

1. **3→7 Call-and-Point (2'):** Teacher narrates a 1-second clip; class points to the right wedge on Plate V2.15 and names only that link.
2. **Lens-Flip Triad (2'):** For the same clip, restate link-5 as **door**, link-6 as **dhātu triad**, link-7 as **tone**.
3. **Illegal-Skip Police (1–2'):** Instructor shows “phassa → taṇhā”; students correct to “phassa → vedanā (stop).”

4. **Boundary Drill (1–2')**: In pairs, ask: “Where does my analysis end today?” Answer: “**7** (feeling).”

B. Solo (5–8 min)

- **One-Trace Log (3×60–90 s)**: Capture three real micro-events today. For each: write 3→7 in a single line; circle the **first confirmed link**.
- **Stop-Sign Card (2')**: Sticky note by your screen: “**3–7 only** (no C2)” + the lawful arrow “phassa → vedanā.”
- **Link-Check (1–3')**: If unsure, run the lens flip: āyatana (5) → dhātu (6) → tone (7).

Assessment Pack

(Counts fixed; answer keys immediately follow.)

True/False (10)

1. In this chapter we analyze up to link 8 (craving). — **F**
2. Link 6 (phassa) is a triad of door, object, and matching consciousness. — **T**
3. Link 7 (vedanā) is the felt tone conditioned by contact. — **T**
4. Link 5 (saḷāyatana) names the six bases acting as doors. — **T**
5. It is acceptable to jump from phassa straight to taṇhā if you can “feel it.” — **F**
6. The dhātu lens is useful at link 6. — **T**
7. The khandha lens is irrelevant to DO. — **F**
8. In practice we keep language impersonal (“functions, not owners”). — **T**
9. Link 3 (viññāṇa) means a permanent subject who knows. — **F**
10. This preview emphasizes recognition and placement, not cessation techniques. — **T**

T/F Key: F, T, T, T, F, T, F, T, F, T.

Fill-in-the-Blanks (10)

Word bank: *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *door*, *object*, *consciousness*, *tone*, *stop*

1. Present-effect rim (②) trained here is links 3→____. → **7**
2. Link 3 is _____. → **viññāṇa**
3. Link 4 is -. → **nāma-rūpa**
4. Link 5 is _____. → **saḷāyatana**
5. Link 6 is _____. → **phassa**
6. Link 7 is _____. → **vedanā**
7. Contact is a triad: _____ + _____ + matching _____. → **door; object; consciousness**
8. Feeling is the immediate _____ that follows contact. → **tone**
9. Our analysis instruction today: trace to link 7 and _____. → **stop**
10. The illegal skip is drawing *phassa* → _____ (without *vedanā*). → **taṇhā** (for awareness only; not analyzed here)

Fill-in Key: as above.

Matching (10)

Left → Right

- A. 3 Viññāṇa → 1) Knowing-type present (eye/ear/.../mind)
- B. 4 Nāma-rūpa → 2) Mental factors with material support
- C. 5 Saḷāyatana → 3) Six active doors
- D. 6 Phassa → 4) Door+object+matching consciousness meet
- E. 7 Vedanā → 5) Pleasant / unpleasant / neutral tone
- F. Dhātu flip → 6) “What met what + which knowing”
- G. Āyatana flip → 7) “Which door was in play?”
- H. Khandha flip → 8) “Which aggregate shows here?”

- I. 3→7 rule → 9) Present-effect rim only (②)
J. Illegal jump → 10) Phassa → taṇhā (skip feeling)

Matching Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

Using **Plate V2.15 (blank 3–7 rim)**, annotate a single micro-event (e.g., notification flash):

- Put a dot on (5) for the active door; write the (6) triad; write the (7) tone.
 - On **Plate V2.16**, place a red “X” over the phassa → taṇhā arrow to mark the forbidden skip.
- Key:** Correct door identification, valid triad, lawful phassa → vedanā sequence, and a clear halt at

Table T V2.20 — Hindrance → Counter-Move (instant routing)

<i>Hindrance (nīvaraṇa)</i>	<i>Felt signature</i>	<i>Immediate counter-factor</i>	<i>Right Effort lever (P/A/D/M)</i>	<i>10–60 s micro-move</i>	<i>Check @5'</i>
Kāmacchanda (sense desire)	Sweet pull, narrowing, “one more.”	Sati (guard) + Samādhī (steady) + Upekkhā (cool).	Prevent (mute/turn away) or Abandon (name–widen–release).	Label “pleasant... wanting,” one long exhale; phone face-down; re-anchor on breath/cursor.	Urge ≤50%; no auto-scroll in last 3 min; task resumed.
Byāpāda (ill-will)	Heat, jaw tight, harsh inner talk.	Passaddhi (tranquilize) + Sati ; add Pīti if flat.	Abandon.	Relax shoulders/jaw; 3 slow breaths; one line of goodwill (“may they be well”).	Tone softened; language de-sharpened; one constructive next step chosen.
Thīna-middha (sloth/torpor)	Heavy, foggy, drooping posture.	Dhammavicaya (investigate) + Viriya (energize) + Pīti (brighten).	Develop.	Stand; brisk walking note 45 s: “door→contact→feeling” each step.	Upright posture; eyes bright; steady noting cadence restored.

Uddhacca-kukkucca (restlessness/worry)	Buzzing, scattered tabs, replay/preview loops.	Samādhi (collect) + Passaddhi (soothe) + Upekkhā (even).	Abandon → Maintain calm.	60 s single anchor (nostrils/cursor); soften gaze; widen field 10%.	<2 attention jumps/min; breath smooth; stable hold on task.
Vicikicchā (skeptical doubt)	Circling “Is this working?” paralysis.	Saddhā (confidence) + Paññā (see the hinge) + Sati .	Develop → Maintain .	One-line purpose recollection; chant one contact formula; do 3 quick triad→tone reads.	Can state method in 1 sentence; completes 3 clean triad reads; resumes plan.

Use: Name the hindrance by felt signature → route to counter-factor(s) → pick the right-effort lever (P/A/D/M) → run the micro-move → re-check at 5 minutes. This keeps training at the live hinge (contact → **vedanā**) so *taṇhā* fails to launch.

Short Answer (2)

- 1. In two sentences, explain why we halt at link 7 in this chapter.
Key points: This is a recognition-and-placement module; halting at 7 prevents premature storyline and keeps timing legal for later C2 work.
- 2. Describe one lens flip that helps confirm link-6 in under five seconds.
Key points: Dhātu flip: say “ear + sound + ear-consciousness ⇒ contact,” then label tone.

Scenario Case (1)

Case: During focused work, a teammate’s message preview pops up; your chest tightens slightly.

- (a) Trace **3→7 only** for this episode (one line).
- (b) Name the **first link you can confirm** with high confidence and how you confirmed it.
- (c) State precisely what you **do not analyze** in this chapter and why.
Model elements: (a) mind/eye-viññāṇa → nāma-rūpa support → eye-base → eye+form+eye-viññāṇa (contact) → tone=unpleasant; (b) confirm door/triad; (c) we do **not** analyze craving (C2) yet—reserved for later volumes.

Micro-Log (1) — 60–90s template

“Episode=; 3→7 trace=; First-confirmed link=_____ (lens used: āyatana/dhātu); Tone=; I stopped at 7? yes/no; After-taste @2'=clean/muddy; Note for future C2 work=.”

Quick Quiz (5) — Multiple choice

1. Which set lists **only** present-effect links?

A 1–3 B **3–7** C 8–12 → **B**

2. Which lens is fastest to verify link-6?

A **Dhātu** B Khandha C Noble Truths → **A**

3. The lawful successor of contact is:

A Perception B Craving C **Feeling** → **C**

4. In this chapter, analysis **ends** at:

A 5 B 6 C **7** → **C**

5. Which is a correct one-line trace?

A ear-base → craving → clinging

B **eye-base** → **eye+form+eye-consciousness** → **neutral**

C nāma-rūpa → birth → aging → **B**

Takeaway Box (1–3 bullets)

- Treat DO as **condition-flow**, not ownership.
- In this preview, master the **3→7 rim** and the lawful arrow **phassa** → **vedanā**—then **stop**.
- Use fast lens-flips (āyatana → dhātu → khandha) to confirm placement in under five seconds.

Figures & Tables (this chapter)

- **Plate V2.15 — Clean 3–7 Rim Plate (② only)** (A4 landscape PNG @300 dpi, sRGB; labels outside; one transparent overlay).

Purpose: Single-second tracing along 3→7 without C2 analysis.

- **Plate V2.16 — Where Misreading Begins (C2 preview banner, no overlay stack).**

Purpose: Make the illegal skip visible so learners halt cleanly at 7.

 Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM

 9:12 AM

Colleagues speaking with feedback

 Ear-Door 

Voice + audio feedback

Tone: Unpleasant

 Eye-Door 

Pixelated face on screen

Tone: Neutral

 Mind-Door 

Frustration concept

Tone: Domanassa

 Mind-Door 

Memory of clear audio

Tone: Somanassa

Show Door Literacy Analysis

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- Base change: Close eyes, use earbuds
- Object change: Mute notifications
- Knowing change: Widen attention span
- Illegal pairing: Redirect to correct door

 Next Call Challenge

During your next video call, pause every 5 minutes and quickly identify "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.



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9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM



9:18 AM

Noticing desk plant while listening



Nose-Door



Floral scent

Tone: Pleasant



Ear-Door



Colleague's explanation

Tone: Neutral



Eye-Door



Green leaves

Tone: Pleasant



Mind-Door



Trying to 'see' the scent

Tone: Confusion

⚠️ Illegal pairing

Show Door Literacy Analysis

Real-Time Practice

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- Check: Is this object legal for this door?
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- Catch illegal cross-door confusion early

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9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM



9:25 AM

Deep meditation moment during break



Mind-Door



Nibbāna glimpse

Tone: Upekkhā (equanimity)



Body-Door



Breath sensation

Tone: Neutral



Eye-Door



Trying to 'see' peace

Tone: Confusion

⚠️ Illegal pairing

Show Door Literacy Analysis

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

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Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigueinto āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM

📺

9:00 AM

Joining the Zoom call

👁️

Eye-Door

Screen faces flickering

Tone: Neutral

👂

Ear-Door

Connectionsound + backgroundnoise

Tone: Neutral

🧠

Mind-Door

Worry: 'Am I muted?'

Tone: Domanassa (unpleasant)

Show Door LiteracyAnalysis

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

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What You'll Learn

Master the twelve āyatanas (sense bases) as vigilant doors through which experience enters.

Six Internal Bases

👁️

Cakkhāyatana (Eye)

👂

Sotāyatana (Ear)

👃

Ghāṇāyatana (Nose)

👅

Jivhāyatana (Tongue)

👐

Kāyāyatana (Body)

🧠

Manāyatana (Mind)

Six External Objects

Rūpāyatana (Visible Forms)

Saddāyatana (Sounds)

Gandhāyatana (Odors)

Rasāyatana (Flavors)

Phoṭṭhabbāyatana (Tangible)

Dhammāyatana (Mental Objects)

Key Learning Objective

Build real-time "door literacy" - the ability to name which door is active in any moment and predict what kinds of objects are legal for each door. Only the mind-door can take nibbāna as an object during supramundane moments.

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Plate V2.6: Door → Object → Knowing (Triad Grid)

"Name the door before the story begins" Click each door to explore the complete triad

Hide Contact Triad Formula

Contact (Phassa) = Base + Object + Matching Consciousness

Contact → Feeling (Vedanā) → The live hinge for craving

👁️

Eye-Door

Cakkhāyatana

→ Visible Forms

Neutral

👂

Ear-Door

Sotāyatana

→ Sounds

Neutral

👃

Nose-Door

Ghāṇāyatana

→ Odors

Neutral

👅

Tongue-Door

Jivhāyatana

→ Flavors

Neutral

👐

Body-Door

Kāyāyatana

→ Tangibles

Pleasant/Unpleasant/Neutral

🧠

Mind-Door

Manāyatana

→ Mental Objects

Somanassa / Domanassa / Upekkhā

Practice Tip:

Throughout your day, pause and ask: "Which door just fired?" This builds real-time awareness and helps you catch contact before it becomes craving. The mind-door is special - it's the only door that can know Nibbāna during supramundane moments.

⚠️

Plate V2.7: Door → Object Legality Strip

Test your door literacy. Which door-object pairings are legal? Click scenarios to explore.

Show All Explanations

✅

Remembering yesterday's sunset colors

Door: Mind-Door

Object: Past visual concept

Legal

✅

Hearing a podcast through earbuds

Door: Ear-Door

Object: Present sounds

Legal

❌

Trying to 'see' the meaning of words

Door: Eye-Door

Object: Conceptual meaning

Illegal

⚠️

Feeling emotional pain in the chest

Door: Body-Door vs Mind-Door

Object: Physical sensation vs Emotional concept

Complex

✅

Smelling coffee while thinking about taste

Door: Nose-Door + Mind-Door

Object: Present odor + Taste memory

Legal

✅

Experiencing Nibbāna during meditation

Door: Mind-Door

Object: Supramundane dhamma

Legal

✅

Legal Pairings

- Five sense-doors → Present, matching material objects
- Mind-door → All mental objects (concepts, memories, Nibbāna)
- Mind-door → Past/future objects as concepts
- Mind-door → Consciousness and mental factors

❌

Illegal Pairings

- Eye-door trying to "see" concepts or meanings
- Ear-door accessing past/future sounds
- Any sense-door taking Nibbāna as object
- Cross-door confusion (nose "tasting", eye "hearing")

Door Literacy Practice

Real-time drill: For the next hour, every 10 minutes pause and ask: "Which door is active right now? Is this a legal pairing?" This builds the reflexive awareness that prevents craving from sneaking in through misidentified doors.

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Modern Hook: The Multitask Mayhem of a Zoom Call

Turn Zoom fatigue into āyatana bootcamp. Navigate through 5 moments to practice real-time door literacy.

9:00 AM

9:05 AM

9:12 AM

9:18 AM

9:25 AM



9:05 AM

Sipping coffee during presentation



Eye-Door



Presentation slides

Tone: Neutral



Tongue-Door



Bitter coffee taste

Tone: Unpleasant



Body-Door



Mug warm in hands

Tone: Pleasant



Mind-Door



Planning response to question

Tone: Neutral

Show Door Literacy Analysis

Real-Time Practice

- Name the active door before analyzing content
- Check: Is this object legal for this door?
- Notice default tone (neutral for 5 senses)
- Catch illegal cross-door confusion early

Intervention Strategies

- Base change: Close eyes, use earbuds
- Object change: Mute notifications
- Knowing change: Widen attention span
- Illegal pairing: Redirect to correct door

Next Call Challenge

During your next video call, pause every 5 minutes and quickly identify "Which doors are active? Are all pairings legal? What's the tone at each door?" This transforms meeting fatigue into mindfulness training - productivity as path practice.

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Classroom Practice (6-8 minutes)

Interactive drills to build door literacy through repetition and quick recall

Triad Chorus (2 min)

Teacher calls "Ear!" - Complete the response:

Ear-base + ____ + ____ → ____ → ____

Tune your answer here

Show Answer

Door-Tone Callouts (2 min)

Instructor cues "Mind-door" - State the tone set:

Mind-door default tones: ____, ____, ____

Tune your answer here

Show Answer

Object Legality (2 min)

Quick quiz: "Can the nose-door know yesterday's smell?"

Answer: ____ because ____

Tune your answer here

Show Answer

Switch-a-Lever (2 min)

For a noisy open office, suggest interventions:

Base change: ____ | Object change: ____ | Knowing change: ____

Tune your answer here

Show Answer

Solo Practice (5-8 minutes)

Personal exercises to deepen your door literacy through reflection and logging

Six-Door Log

Log 5 moments from your day. For each moment, identify Door → Object → Knowing → Feeling

Door (e.g. Eye)

Object (e.g. Screen)

Knowing (e.g. Seeing)

Feeling (e.g. Neutral)

Add Entry (0/5)

Mind-Door Special

Identify one "non-sense-door" object you noticed today (memory, concept, emotion).

Remember: Only mind-door can access past/future objects, concepts, emotions, and supramundane realities like Nibbāna. This makes it unique among the six doors.

Practice Integration Tips

During Practice

- Keep responses short and door-first
- Don't overthink- trust first instinct
- Focus on present-moment awareness
- Notice when doors fire simultaneously

After Practice

- Review patterns in your door usage
- Notice which doors you favor/ignore
- Practice interventions for overactive doors
- Integrate door-checking into daily routine

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Table T V2.7: Door → Legal Objects

Comprehensive mapping of each door's legal objects, timescope, and typical tones.

Door	Objects Allowed	Time Scope	Typical Tones	Example
Eye-Door	Visible forms (rūpa)	Present only	Neutral	Colors, shapes, light/dark, movement
Ear-Door	Sounds (sadda)	Present only	Neutral	Music, speech, noise, silence
Nose-Door	Odors (gandha)	Present only	Neutral	Floral, food, smoke, fresh air
Tongue-Door	Tastes (rasa)	Present only	Neutral	Sweet, sour, bitter, salty, umami
Body-Door	Tangibles (phoṭṭhabba)	Present only	Pleasant Unpleasant Neutral	Temperature, texture, pressure, pain
Mind-Door	Mental objects (dhammā)	Past/Present/Future	Somanassa Domanassa Upekkhā	Concepts, memories, emotions, Nibbāna

Special Note: Mind-Door

The mind-door is unique in its ability to access past/future objects as concepts, process all types of mental objects (consciousness, mental factors, concepts), and exclusively access supramundane realities like Nibbāna during path/fruit moments.

Table T V2.8: One Episode, Six Door-Reads

Practical example: A Slack notification analyzed through different door perspectives with skillful responses.

Scenario: Slack Notification During Focus Time

A popup appears showing "New comment from Sarah" while you're deep in concentrated work. Here's how different door-reads interpret this single episode.

Door Read	Triad Sentence	Tone	Likely Trap	Skillful Micro-Move
Eye-Door Read	Eye-base + popup form + eye-consciousness	Neutral	Treating visual as 'urgent'	Avert gaze, dismiss popup
Mind-Door Read	Mind-base + comment memory + mind-consciousness	Somanassa / Domanassa	Replaying conversation	Widen attention, label tone, schedule reply
Ear-Door Read	Ear-base + notification sound + ear-consciousness	Neutral	Sound = immediate action	Mute notifications, use silence
Body-Door Read	Body-base + tension + body-consciousness	Unpleasant	Tension = mental stress	Breathe, adjust posture
Mind-Door (Concept)	Mind-base + 'deadline' concept + mind-consciousness	Domanassa	Concept feels 'real'	Note 'thinking', return to present
Mind-Door (Memory)	Mind-base + past success + mind-consciousness	Somanassa	Comparing to past	Acknowledge focus on current task

Key Insight

The same external event (Slack notification) creates different experiences depending on which door-read you emphasize. Door literacy lets you choose the most skillful perspective and intervention.

Practice Application

Next time you're interrupted, pause and ask: "Which door is most active? What's the tone? What's my skillful micro-move?" This prevents automatic reactivity and builds mindful responsiveness.

Teacher Caution: Doors & What They Cannot Know

Common misconceptions and illegal door-object pairings to watch for in practice.

Common Illegal Pairings

Eye-door "seeing" meanings: Visual forms ≠ conceptual understanding

Ear-door accessing memories: Present sounds ≠ past audio experiences

Sense-doors knowing Nibbāna: Only mind-door can access supramundane

Cross-door confusion: Nose "tasting" or tongue "smelling"

Teaching Corrections

Redirect to correct door: "That's a mind-door object, not eye-door"

Emphasize present-moment: "Five sense-doors = present only"

Clarify mind-door scope: "Mind-door handles concepts, memories, Nibbāna"

Practice door-first language: "Name the door before the story"

Key Takeaways

Essential insights for building door literacy in daily life



1. Say the door first. Then map object and knowing. Keep phassa ⇒ vedanā crisp.

Door-first language prevents you from getting lost in content. Contact (phassa) and feeling (vedanā) are distinct links - catching contact early lets you shape the next moment skillfully.



Practice Application

Next conversation: 'Ear-door active on their tone, mind-door processing meaning.' Notice the gap between contact and feeling.



2. Five sense-doors know only present, matching material objects; the mind-door knows concepts, past/future objects, mental states, and Nibbāna.

This is the fundamental architecture of experience. Mind-door has unique access to supramundane realities, memories as concepts, and all mental phenomena.



Practice Application

When remembering yesterday: 'This is mind-door taking past visual experience as a mental concept - not eye-door seeing the past.'



3. Adjust base, object, or knowing to cool downstream craving.

You have three intervention points: change the physical base (close eyes), modify the object environment (mute phone), or shift the knowing quality (widen attention).



Practice Application

During overwhelm, ask: 'Can I adjust base (posture), object (environment), or knowing (attention width)?' Try one micro-adjustment.



Daily Practice Integration

Apply door literacy to common situations throughout your day.

Morning coffee routine

Door Work

Tongue-door (taste) + nose-door (aroma) + mind-door (planning day)



Insight

Three doors, three legal objects. Notice which door dominates your attention.

Reading news headlines

Door Work

Eye-door (text shapes) vs mind-door (meaning/concepts)



Insight

Don't confuse seeing letters with understanding meaning - different doors entirely.

Meditation sitting

Door Work

Body-door (breath sensations) + mind-door (thoughts/Nibbāna glimpses)



Insight

Only mind-door can access supramundane. Body feels breath; mind knows peace.

Video call fatigue

Door Work

Eye-door overload + ear-door strain + mind-door multitasking



Insight

Name each door's burden separately. Adjust one at a time for relief.



Series Arc Link

How this chapter connects to the broader learning journey.

Building Forward

Door literacy here powers Chapters 5–6 on phassa and vedanā (where we train the live hinge) and prepares for the dhātu lens (Ch. 7) that reframes each triad as impersonal elements.

This foundation is critical when we later dissect Dependent Origination and learn to "cut the chain" in motion.

Chapter 3

Khandha Grammar

Chapter 4

Door Literacy

Current

Chapters 5-6

Phassa & Vedanā

"Keep labeling the door before the drama."

This simple practice transforms every moment into an opportunity for wisdom and liberation.

● **Table T V2.21 — Link 3–7 Drill Scripts.**

Columns: Micro-event | 3→7 script (one line) | Lens flip used | First-confirmed link | Common misread | Correction cue. Use: 2–3 minute class sprints.

Micro-event	3→7 script (one line)	Lens flip used	First-confirmed link	Common misread	Correction cue
Red badge flashes on screen	“Eye + form → eye-consciousness = contact ... feeling (note tone).”	Dhātu → Āyatana (triad → base/object/knowning)	6→7 (phassa→vedanā)	Calling it “urgent me-issue.”	“Meet first, mood next; impersonal.”
Slack ping lands	“Ear + sound → ear-consciousness = contact ... feeling (pleasant).”	Āyatana → Khandha (triad → which aggregate is salient)	7 (vedanā)	Feeling = craving.	“Adjectives (pleasant) ≠ ‘wanting’.”
Phone vibrates in palm	“Body + tangible → body-consciousness = contact ... feeling (unpleasant/neutral).”	Dhātu lock (stay with triad)	6→7	Jumping straight to grabbing.	“Hands still one breath—name tone first.”
Coffee aroma drifts in	“Nose + odor → nose-consciousness = contact ... feeling (pleasant/neutral).”	Āyatana lock	6→7	Confabulated ‘taste’ at the nose.	“Nose ≠ tongue; door check.”
Sip of tea mid-meeting	“Tongue + taste → tongue-consciousness = contact ... feeling .”	Khandha focus (vedanā-khandha salient)	7	Spinning story (“I deserve a break”).	“Just tone; no storyline.”
Thought “maybe it’s urgent”	“Mind + concept → mind-consciousness = contact ... feeling (restless/pleasant).”	Mind-door flip (note time scope)	6→7	Treating thought as eye-door.	“Mind knows thoughts; eyes know forms.”

Cursor move ment notice d	“Body + tangible → body-consciousness = contact ... feeling (neutral).”	Dhātu → Khandha	6→7	‘Neutral = nothing happened. ,	“Neutral is still a feeling.”
New reel autopl ays	“Eye/ear + forms/sounds → matching consciousness = contact ... feeling .”	Triad sweep (eye↔ear)	6→7	Hiding taṇhā inside ‘interest’.	“Name C2 risk: ‘wanting to see more’.”

Use: Run 2–3-minute sprints. For each micro-event: (1) read the triad, (2) say the tone, (3) name the **first confirmed link** (6 or 7), (4) catch the **misread**, (5) apply the **cue**.

Table T V2.22 — Present-Effect Cross-Refs (nidāna × khandha × vaṭṭa).

Columns: Link (3–7) | Dominant aggregates in play | Door/element cue (āyatana/dhātu) | Wheel segment (kilesa/kamma/vipāka) | Coach phrase.

Use: tie Volume 1 literacy to live timing.

Link (3–7)	Dominant aggregates in play	Door/element cue (āyatana / dhātu)	Whee l segm ent (vaṭṭa)	Coach phrase
3. Viññāṇa (consciousnes s)	Viññāṇa-khandha (knowing), with co-arising vedanā/saññā/saṅkhāra as company	Identify which consciousness element (eye/ear/nose/tongue/body/mind) turned on; match base + object	Vipāk a (Pres ent-Ef fect)	“Just knowing at a door—not hing to own.”
4. Nāma-rūpa (name-&-form)	Nāma: vedanā, saññā, cetanā, phassa, manasikāra + rūpa supports	Notice mental functions assembling around the same triad; body sensations as rūpa partner	Vipāk a (Pres ent-Ef fect)	“Function s assemble —don’t personify the stack.”
5. Saḷāyatana (six bases)	Rūpa-khandha (bases) with matching modes of knowing	Call the door out loud; eye/ear... then object; then the matching consciousness	Vipāk a (Pres	“Experien ce begins at a door—na

			ent-Ef fect)	me it first.”
6. Phassa (contact)	Trio in play: viññāṇa + saññā + vedanā present with the meet	Dhātu triad: base-element + object-element → consciousness-element	Vipāk a (Pres ent-Ef fect)	“Meet, not mood.”
7. Vedanā (feeling)	Vedanā-khandha (pleasant / unpleasant / neutral) becomes prominent	Same live triad; read tone right after the meet	Vipāk a (Pres ent-Ef fect)	“Say the tone, then pause—g uard the C2 hand-off.”

Tie to Volume 1 literacy: Each row keeps learners fluent across lenses—*khandha* (what aggregate stands out), *āyatana/dhātu* (how to read the door & triad), and *vaṭṭa* (why links 3–7 are **present-effect/vipāka**). Coach the mantra: “**Door** → **contact** → **feeling (hold)**.”

Answer Keys

- **Objective items (T/F, Fill-in, Matching, Quick Quiz):** keys printed inline above.
- **Open-response (Label-the-Diagram, Short Answer, Scenario, Micro-Log):** use the model points as rubrics; full credit requires: accurate 3→7 placement, a valid lens flip, and a clear halt before C2.

Series Arc Link: This preview locks your placement skills on the present-effect rim. In the next volumes (*Anuloma/Paṭiloma*), you’ll extend forward to C2–C4 and learn **reverse-order** maneuvers for cessation. For now: recognize cleanly, place correctly, and end at 7.

Ch. 12 — Review & Readiness for Vol. 3 (*Dhātukathā*)

Brief. Consolidate lens-flip agility, door literacy, contact→feeling accuracy, and faculty/path behaviors. Prepare for the faster, triad-centric work of *Dhātukathā*.

Modern hook. “One-day lab”: re-label yesterday’s three sticky moments using each chapter’s tool.

Figures. Plate V2.17 Master Recap (*Khandha/Āyatana/Dhātu ribbon*); Plate V2.18 Readiness Checklist Plate.

Tables. T V2.23 Skills Matrix by Chapter; T V2.24 Error-to-Fix Index (teacher aid).

What You'll Learn

As the capstone to Vibhaṅga: Dissecting Reality, this review chapter consolidates your hard-won lens-flip agility—seamlessly rotating among khandha bundling, āyatana relationality, and dhātu impersonality—to sharpen dissection of any moment's flux. You'll reaffirm door literacy: naming active bases (e.g., mind-door on a doubt-dhamma) and validating legal objects, ensuring no āyatana mismatches muddle your reads. Hone contact-to-feeling accuracy: isolating phassa's neutral triad-meet before vedanā's tonal tint emerges, distinguishing both from taṇhā's later grasp, with Band ② precision placing them in the present-effect flow. Finally, embed faculty and path behaviors as reflexive habits: tuning saddhā with a trust-cue, deploying sammā-vāyāma's four efforts mid-temptation, or chaining satipaṭṭhāna blocks into a 10-minute desk-drill, all observable as micro-shifts in posture, breath, or note. These integrations prepare you for Dhātukathā's faster, triad-centric tempo in Volume 3: where dhātu dissections accelerate into exhaustive matrices of "what includes what" (e.g., which elements encompass consciousness types), demanding your Volume 2 fluency to track elemental inclusions/exclusions without losing the thread. Through self-audits, cross-chapter traces, and error-spotting exercises, you'll gauge readiness—not as perfection, but as confident flow—bridging analysis to the elemental interrogations ahead, where reality's building blocks yield to systematic scrutiny.

Modern Hook: The “One-Day Lab”

Yesterday's rearview: three sticky moments linger—a snapped reply in a text thread (irritation clump), a doom-scroll detour during lunch (tab-tempt pull), and a pre-bed worry loop (doubt's hum). Transform them into a "one-day lab": re-label each using chapter tools. For the snap: lens-flip the text-ping (khandha: vedanā spike in saññā-tag; āyatana: eye-door illegal on "threat"-dhamma; dhātu: mind-triad flux). Door literacy: mind-base active, not body—legal for emotional objects. Contact→feeling: phassa met the words neutral, vedanā tinted dukkha pre-taṇhā retort; cue right effort abandonment ("Drop the grip"). Faculty/path: low sati flagged—rebalance with sammā-sati block (tone-check to upekkhā). Repeat for scroll (prevention close-tab) and worry (cultivation metta-note). This hook labs your consolidation: log the relabels in a journal, spot agility gaps (e.g., "Triad too slow?"), and emerge lab-fresh for Dhātukathā's triad sprints—yesterday's sticks as tomorrow's stepping stones.

Orientation (why this matters; 3–6 lines)

*You've learned to read one lived second three ways—khandha, āyatana, dhātu—and to place **contact** → **feeling** without jumping to craving. This chapter ties those skills together into a single “one-day lab” so your analysis is fast, lawful, and transferable. We'll also align faculty (indriya) and awakening factors (bojjhaṅga) with visible micro-behaviors. The goal: **flip lenses in under five seconds**, label the active door, confirm the contact triad, name tone, and choose the right effort.*

Diagram Hook (what to draw/see; 1 compact caption)

Plate V2.17 — Master Recap Ribbon.

Caption: “Slide along one ribbon—*khandha* → *āyatana* → *dhātu*—to confirm door, triad, and tone in a single pass.”

Plate V2.18 — Readiness Checklist Plate.

Caption: “Tick boxes for: door literacy, contact triad accuracy, feeling-tone naming, faculty/path deployment.”

Doctrinal Core (precise Abhidhamma explanation tied to Primary References Teaching Text Book)

- **Lens agility.** Abhidhamma classifies aggregates, bases, and elements fully and in multiple schemes. Your “flip” confirms the same episode across frameworks without self-storying (Primary References Teaching Text Book).
- **Door literacy (*saḷāyatana*).** Know which internal base met which object; that’s link 5 in DO (trained in Ch. 4; canonically placed within Vibhaṅga’s scope).
- **Contact→Feeling accuracy.** Contact is **door + object + matching consciousness**; feeling (*vedanā*) is the conditioned tone that follows—pleasant, painful, or neutral (practice focus from Chs. 6–7; doctrinal sequence reiterated here). Seeing **phassa** → **vedanā** cleanly is the pivot for correct DO placement before any craving work (previewed in prior chapters).
- **Faculty & awakening-factor behaviors.** Faith, energy, mindfulness, concentration, wisdom, and the seven factors (mindfulness, investigation, energy, joy, tranquillity, concentration, equanimity) are trainable, observable skills—explicitly catalogued under Vibhaṅga topics that this volume mapped to micro-behaviors.
- **Abhidhamma mode.** Keep language **impersonal** and **function-first** (“door met object; tone arose”), aligning with the Abhidhamma’s literal method.

Modern hook — One-day lab. Pick three “sticky moments” from yesterday—e.g., a Slack ping, a social scroll, a tense reply. For each, run: door → triad → tone; then deploy one of the four Right Efforts as a **do-next**.

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom (6–8 min)

1. **Ribbon Run (2')**: Instructor flashes a 1-sec clip. Class calls: (a) which door, (b) the dhātu triad, (c) the vedanā tone.
2. **Snap-Switch (2')**: Teams flip khandha → āyatana → dhātu in under 5 seconds and confirm phassa → vedanā only.
3. **Faculty Gauge (2–3')**: Identify which faculty was low (e.g., sati, viriya) and state one observable nudge (breath-anchor, posture lift, single-task gate).

B. Solo (5–8 min)

- **One-Page Recap (3')**: On Plate V2.17, annotate one episode through the ribbon (three lens stamps + tone).
- **Triad Tap (1' × 2)**: Whisper the triad: “eye + form + eye-viññāṇa → contact → [tone],” then stop.
- **Effort Switchboard (2–3')**: Choose one of the four efforts (prevent/abandon/cultivate/maintain) and write the exact cue phrase you will use.

Assessment Pack

True/False (10)

1. In this review, analysis continues past feeling into craving. — **F**
2. The Abhidhamma favors literal functional description over story. — **T**
3. Āyatana names doors; dhātu names door–object–knowing. — **T**
4. Feeling is the immediate tone conditioned by contact. — **T**
5. You should always jump from contact straight to craving to be efficient. — **F**
6. Vibhaṅga includes chapters on faculties, enlightenment factors, and the path. — **T**

7. *Lens-flips help confirm lawful timing and placement.* — **T**
8. *Right Effort is four moves: prevent, abandon, cultivate, maintain.* — **T** (review principle)
9. *Khandha lens is optional and not part of Abhidhamma.* — **F**
10. *Readiness for Dhātukathā means you can label triads rapidly.* — **T**

Fill-in-the-Blanks (10)

Word bank: **door, object, consciousness, phassa, vedanā, tone, flip, faculty, prevent, maintain**

1. Contact is _____ + _____ + matching _____. → **door; object; consciousness**
2. From contact as condition, _____ arises. → **vedanā**
3. The immediate feel of experience is called _____. → **tone**
4. To cross-check placement fast, perform a lens-_____. → **flip**
5. A trainable strength like sati or viriya is a _____. → **faculty**
6. First Right Effort move: _____ unwholesome states not yet arisen. → **prevent**
7. Fourth Right Effort move: _____ wholesome states already arisen. → **maintain**
8. The Pāli for contact is _____. → **phassa**
9. The Pāli for feeling is _____. → **vedanā**
10. Identify the active _____ before narrating a story. → **door**

Matching (10)

Left → Right

- A. Khandha check → 1) Which aggregate is manifest now?
- B. Āyatana check → 2) Which **door** is active?
- C. Dhātu check → 3) “What met what + which knowing?”
- D. Phassa → 4) Door–object–consciousness meeting

- E. Vedanā → 5) Pleasant/painful/neutral tone
F. Saddhā low → 6) Recollect purpose, recall one success
G. Viriya low → 7) 10 breaths upright; single-task gate
H. Prevent → 8) Don't open the tab (cue barrier)
I. Cultivate → 9) Seed investigation or joy
J. Maintain → 10) Keep wholesome state stable

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

On **Plate V2.17**:

- Mark the **door** (āyatana), write the **triad** (dhātu) at contact, circle the **tone**.

On **Plate V2.18**: tick all readiness boxes you completed.

Key: Correct door, lawful triad, correct tone, and complete checklist.

Short Answer (2)

1. In two sentences, explain why Abhidhamma phrasing avoids owners (“I,” “my feeling”).

Expected: Because it teaches in literal terms (nippariyāya), resolving experiences into functions/conditions rather than persons.

2. Give a one-line protocol for a Slack-ping: door → triad → tone.

Expected: “Eye-base → eye+form+eye-viññāṇa → neutral→pleasant,” then stop.

Scenario Case (1)

Case: A browser tab tempts you mid-task.

- (a) Run the recap: door, triad, tone.
- (b) Choose **one** Right Effort and state the concrete micro-action.
- (c) Which faculty do you aim to nudge, and with what cue?

Rubric: Legal placement at phassa→vedanā, a precise effort (e.g., “prevent” = close tab + breathe 10), and a faculty nudge (e.g., viriya: stand; sati: note “urge, urge”).

Micro-log (1) — 60–90s template

“Episode=; **Door**=; **Triad**=; **Tone**=; Flip used= khandha/āyatana/dhātu; Right Effort chosen= prevent/abandon/cultivate/maintain (+ cue=____); Faculty meter shift= ____.”

Quick Quiz (5) — Multiple choice

1. Fastest lens to verify contact? A Khandha B **Dhātu** C Truths → **B**
2. After contact, what arises next by law? A **Feeling** B Perception C Craving → **A**
3. Which set lives inside Vibhaṅga? A Jātakas B **Faculties, Bojjhaṅga, Eightfold Path** C Vinaya rules only → **B**
4. Abhidhamma's teaching style is primarily: A Figurative B **Literal** C Narrative → **B**
5. Readiness for Dhātukathā means: A Long essays B **Rapid triad labeling across doors** C Only breath practice → **B**

Takeaway Box (1–3 bullets)

- **One pass, three confirmations:** door (āyatana), triad (dhātu), tone (vedanā).
- **Keep it literal and lawful:** phassa → vedanā; no owner, no storyline.
- **Deploy Right Effort** as a switchboard—prevent, abandon, cultivate, maintain—using short cue phrases.

Figures & Tables (this chapter)

- **Plate V2.17 — Master Recap (Khandha/Āyatana/Dhātu ribbon).**
A4 landscape PNG @300 dpi, sRGB; labels outside; one overlay. Purpose: compress all checks into a single ribbon run.
- **Plate V2.18 — Readiness Checklist Plate.**
A4 landscape PNG @300 dpi, sRGB. Purpose: self-audit for door literacy, triad accuracy, tone naming, and effort/faculty deployment.



The "One-Day Lab" - Transform Yesterday's Sticky Moments

Re-label three challenging moments using each chapter's analytical tools

Lab Analysis: Doom-Scroll Detour

Opened social media "for 2 minutes" and lost 30 minutes to the feed

Five-Step Lab Protocol:

1 Lens-Flip Analysis

Run the moment through $khandha \rightarrow \text{āyatana} \rightarrow dhātu$

2 Door Literacy Check

Identify active base and validate object legality

3 Contact $\rightarrow$ Feeling Mapping

Isolate phassa triad $\rightarrow$ vedanā tone $\rightarrow$ STOP

4 Right Effort Deployment

Choose prevent/abandon/cultivate/maintain + micro-action

5 Faculty Path Rebalance

Identify low faculty and apply observable nudge

Lab Goal: Transform this sticky moment into a steppingstone for Dhātukathā's triadsprints. Focus on speed, accuracy and lawful timing

 Save Lab

 Reset

Lab Guidelines

Analysis Principles:

- Keep language impersonal ("functions not owners")
- Follow legal timing: contact $\rightarrow$ feeling $\rightarrow$ STOP
- Use precise door identification
- Apply concrete micro-actions for efforts
- Focus on observable faculty nudges

Speed Targets:

- Lens-flip confirmation under 5 seconds
- Door identification instant
- Triad mapping under 3 seconds
- Effort deployment immediate
- Faculty rebalance observable cue ready

Lab Summary Template

"Moment=: Door=: Triad=: Tone=;
Lens-flip speed=___s; Right Effort=prevent/abandon/cultivate/maintain
Micro-action=: Faculty nudge=: Readiness gap spotted=:
Tomorrow's practice focus=."

Dhātukathā Preparation

This lab transforms yesterday's challenges into training data for Volume 3's fasterpace. Each sticky moment becomes a benchmark for triad speed and analytical precision

Volume 3 Requirements:

Speed:
Exhaustive matrices demand rapid triad processing

Precision:
"What includes what" analysis requires exact placement

The "One-Day Lab" - Transform Yesterday's Sticky Moments

Re-label three challenging moments using each chapter's analytical tools

Lab Analysis: Pre-bed Worry Loop

Mind cycling through tomorrow's problems instead of settling for sleep

Five-Step Lab Protocol:

1 Lens-Flip Analysis

Run the moment through `khanda` → `āyatana` → `dhātu`

2 Door Literacy Check

Identify active base and validate object legality

3 Contact → Feeling Mapping

Isolate `phassa` triad → `vedanā` tone → STOP

4 Right Effort Deployment

Choose `prevent`/`abandon`/`cultivate`/`maintain` + micro-action

5 Faculty Path Rebalance

Identify low faculty and apply observable nudge

Lab Goal: Transform this sticky moment into a steppingstone for `Dhātukathā`'s triad sprints. Focus on speed, accuracy and lawful timing.

 Save Lab

 Reset

Lab Guidelines

Analysis Principles:

- Keep language impersonal ("functions not owners")
- Follow legal timing: `contact` → `feeling` → STOP
- Use precise door identification
- Apply concrete micro-actions for efforts
- Focus on observable faculty nudges

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- Lens-flip confirmation under 5 seconds
- Door identification instant
- Triad mapping under 3 seconds
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"Moment=: Door=: Triad=: Tone=;
Lens-flip speed=___s; Right Effort=: `prevent`/`abandon`/`cultivate`/`maintain`;
Micro-action=: Faculty nudge=: Readiness gap spotted=:
Tomorrow's practice focus=."

Dhātukathā Preparation

This lab transforms yesterday's challenges into training data for Volume 3's faster pace. Each sticky moment becomes a benchmark for triad speed and analytical precision.

Volume 3 Requirements:

Speed:
Exhaustive matrices demand rapid triad processing

Precision:
"What includes what" analysis requires exact placement

The "One-Day Lab" - Transform Yesterday's Sticky Moments

Re-label three challenging moments using each chapter's analytical tools



Text Thread Snap

Snapped reply in a text thread - irritation clump

Someone sent a passive-aggressive message and you fired back immediately

Analyze in Lab



Doom-Scroll Detour

Tab-tempt pull during lunch break

Opened social media "for 2 minutes" and lost 30 minutes to the feed

Analyze in Lab



Pre-bed Worry Loop

Doubt's hum - repetitive anxious thoughts

Mind cycling through tomorrow's problems instead of settling for sleep

Analyze in Lab

Lab Guidelines

Analysis Principles:

- Keep language impersonal ("functions not owners")
- Follow legal timing contact → feeling → STOP
- Use precise door identification
- Apply concrete micro-actions for efforts
- Focus on observable faculty nudges

Speed Targets:

- Lens-flip confirmation under 5 seconds
- Door identification instant
- Triad mapping under 3 seconds
- Effort deployment immediate
- Faculty rebalance observable cue ready

Lab Summary Template

"Moment=; Door=; Triad=; Tone=;
Lens-flip speed=____s; Right Effort=prevent/abandon/cultivate/maintain
Micro-action=; Faculty nudge=; Readiness gap spotted=;
Tomorrow's practice focus=."



Dhātukathā Preparation

This lab transforms yesterday's challenges into training data for Volume 3's faster pace. Each sticky moment becomes a benchmark for triad speed and analytical precision

Volume 3 Requirements:

Speed:

Exhaustive matrices demand rapid triad processing

Precision

"What includes what" analysis requires exact placement

Overview

One-Day Lab

MasterRecap

Readiness

Drills

Assessment

Tables

Takeaways

What You'll Learn

Consolidate lens-flip agility and prepare for Dhātukathā's faster triad-centric work

Core Understanding

You've learned to read one lived second three ways—khandha āyatana dhātu—and to place contact→ feeling without jumping to craving. This chapter ties those skills together into a single "one-day lab" so your analysis is fast, lawful, and transferable.

Core Skills Consolidation

Lens-Flip Agility

Seamlessly rotate among khandha bundling āyatana relationality and dhātu impersonality

Under 5 seconds for confirmation

Ch. 4, 5, 6, 7, 8, 9, 10, 11

Door Literacy

Name active bases and validate legal objects without āyatana mismatches

Instant door identification

Ch. 4, 5, 6, 11

Contact→Feeling Accuracy

Isolate phassa's neutral triad meet before vedanā's tonal tint emerges

Clean Band 2 precision

Ch. 6, 7, 11

Faculty/Path Behaviors

Deploy faculties and path factors as reflexive habits with observable micro-shifts

Instant effort deployment

Ch. 8, 9, 10

Readiness Indicators

Triad Speed

Label door + object + consciousness in under 3 seconds

Essential for Dhātukathā tempo

Legal Timing

Never skip from contact to craving - always include feeling

Critical for DO accuracy

Impersonal Language

Functions not owners - "door met object" not "I saw"

Abhidhamma literal mode

Effort Switchboard

Instant prevent/abandon/cultivate/maintain deployment

Path factor fluency

Modern Hook: The "One-Day Lab"

Yesterday's rearview: three sticky moments linger—a snapped reply in a text thread (irritation clump), a doom-scroll detour during lunch (tab-tempt pull), and a pre-bed worry loop (doubt's hum). Transform them into a "one-day lab."

Lab Protocol for Each Moment:

1 Lens-flip: khandha → āyatana → dhātu analysis

2 Door literacy: Which base was active? Legal object?

3 Contact→feeling: Phassa neutral → vedanā tone → STOP

4 Right effort: Prevent/abandon/cultivate/maintain

Result: Yesterday's sticks become tomorrow's steppingstones for Dhātukathā's triad sprints

Volume Progression

Volume 1

Enumeration & Classification

Basic categories and systematic listing

Foundation

Volume 2

Vibhaṅga - Dissecting Reality

Lens-flip agility and present-moment analysis

Current

Volume 3

Dhātukathā - Elemental Interrogations

Faster triad-centric "what includes what" matrices

Next

Dhātukathā Preparation

Volume 3 will build from this ribbon, increasing tempo and precision while keeping Abhidhamma's literal function first style. You'll need:

Speed Requirements

• Triad labeling under 3 seconds

• Lens-flip confirmation under 5 seconds

• Instant effort deployment

• No contact→craving jumps

Matrix Work

• "What includes what" analysis

• Elemental inclusion/exclusion tracking

• Exhaustive dhātu matrices

• Systematic scrutiny of building blocks

Lens Agility

Flip khandha→āyatana→dhātu in under 5 seconds

Door Literacy

Instant active base identification

Contact Accuracy

Clean phassa→vedanā without craving jump

Path Deployment

Instant effort switchboard activation

Assessment Goal

Readiness is not perfection but confident flow—bridging analysis to the elemental interrogations ahead, where reality's building blocks yield to systematic scrutiny. The goal: flip lenses in under five seconds, label the active door, confirm the contact triad (name, tone), and choose the right effort.

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OverviewOne-Day LabMasterRecapReadinessDrillsAssessmentTablesTakeaways

✓Plate V2.1& Readiness Checklist

Tick boxes for door literacy contact triad accuracy feeling tone naming faculty path deployment

0%Overall Progress

0%Critical Items

PREPDhātukathā StatusMore Practice Needed

👁Door Literacy0%

Accurate sense-base identification and object validation

☐Identify active sense-base in under 3 secondsCritical

☐Validate legal door-object pairings consistentlyCritical

☐Catch āyatana mismatches (e.g., body-door on mental object)

☐Name all six internal bases accurately

☐Distinguish internal from external bases

⚙Contact Triad Accuracy0%

Precise mapping of door + object + consciousness meetings

☐Map door + object + consciousness preciselyCritical

☐Isolate phassa as neutral meeting pointCritical

☐Prevent illegal jumps (contact → craving)Critical

☐Use dhātulens for triad verification in under 5 seconds

☐Distinguish consciousness types (eye, ear, mind, etc.)

♥Feeling-Tone Naming0%

Clean vedanā recognition without storyline additions

☐Distinguish vedanā from saññā (perception)Critical

☐Label P/U/N without storyline additionCritical

☐Recognize five primary feeling types

☐Stop cleanly before taṇhā (craving) analysisCritical

☐Identify tone quality without emotional elaboration

⚡Faculty/Path Deployment0%

Observable micro-behaviors and effort switchboard mastery

☐Gauge faculty levels (saddhā viriyā satī samādhi paññā)

☐Apply four Right Effort moves with cue phrasesCritical

☐Chain satipaṭṭhāna blocks into desk drills

☐Use awakening factors as observable micro-behaviors

☐Deploy effort switchboard instantly (prevent abandon/cultivate/maintain)Critical

🔒Mark Critical Items

🔄Reset Checklist

⚠Dhātukathā Readiness Assessment

More practice needed. Focus on completing the critical items before advancing to Volume 3. These skills are essential for Dhātukathā's space.

Priority Areas:

• Identify active sense-base in under 3 seconds

• Validate legal door-object pairings consistently

• Map door + object + consciousness precisely

• Isolate phassa as neutral meeting point

• Prevent illegal jumps (contact → craving)Critical

• Distinguish vedanā from saññā (perception)

• Label P/U/N without storyline addition

• Stop cleanly before taṇhā (craving) analysis

• Apply four Right Effort moves with cue phrases

• Deploy effort switchboard instantly (prevent abandon/cultivate/maintain)Critical

Speed Benchmarks for Volume 3

Current Targets:

• Door identification under 3 seconds

• Triad mapping under 5 seconds

• Lens-flip confirmation under 5 seconds

• Effort deployment instant

Volume 3 Requirements:

• Matrix navigation under 2 seconds

• Inclusion/exclusion under 3 seconds

• Multi-door analysis under 10 seconds

• Elemental categorization instant

Overview

One-Day Lab

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Consolidation Drills

Classroom and solo exercises for mastering Volume 2 skills with speed and precision

Drill Progress

0/6 Complete

Complete all drills to ensure readiness for Dhātukathā's faster tempo

A. Classroom Drills (6-8 min)



Ribbon Run (2 min)

Instructor flashes a 1-sec clip. Class calls (a) which door, (b) the dhātu triad, (c) the vedanā tone.

2 min



Snap-Switch (2 min)

Teams flip: handha → āyatana → dhātu in under 5 seconds and confirm phassa → vedanā only.

2 min



Faculty Gauge (3 min)

Identify which faculty was low (e.g., satī, viriyā) and state one observable nudge.

3 min



B. Solo Drills (5-8 min)



One-Page Recap (3 min)

On Plate V2.17, annotate one episode through the ribbon (three lens stamps + tone).

3 min



Triad Tap (2 min)

Whisper the triad "eye + form + eye-viññāṇa → contact → [tone]," then stop.

2 min



Effort Switchboard (3 min)

Choose one of the four efforts (prevent/abandon/cultivate/maintain) and write the exact cue phrase.

3 min



Drill Guidelines

Speed Targets:

- Door identification under 3 seconds
- Triad mapping under 5 seconds
- Lens-flip confirmation under 5 seconds
- Faculty assessment under 10 seconds
- Effort deployment immediate

Quality Checks:

- Legal door-object pairings
- Complete triads (no missing elements)
- Pure tone labeling (P/U/N only)
- No contact → craving jumps
- Concrete effort cue phrases

Reset All Drills



The "One-Day Lab" - Transform Yesterday's Sticky Moments

Re-label three challenging moments using each chapter's analytical tools

Lab Analysis: Text Thread Snap

Someone sent a passive-aggressive message and you fired back immediately

Five-Step Lab Protocol:

1 Lens-Flip Analysis

Run the moment through $khandha \rightarrow \text{āyatana} \rightarrow dhātu$

2 Door Literacy Check

Identify active base and validate object legality

3 Contact → Feeling Mapping

Isolate phassa triad → $vedanā$ tone → STOP

4 Right Effort Deployment

Choose prevent/abandon/cultivate/maintain + micro-action

5 Faculty Path Rebalance

Identify low faculty and apply observable nudge

Lab Goal: Transform this sticky moment into a steppingstone for Dhātukathā's triad sprints. Focus on speed, accuracy and lawful timing

 Save Lab

 Reset

Lab Guidelines

Analysis Principles:

- Keep language impersonal ("functions not owners")
- Follow legal timing: contact → feeling → STOP
- Use precise door identification
- Apply concrete micro-actions for efforts
- Focus on observable faculty nudges

Speed Targets:

- Lens-flip confirmation under 5 seconds
- Door identification instant
- Triad mapping under 3 seconds
- Effort deployment immediate
- Faculty rebalance observable cue ready

Lab Summary Template

"Moment=: Door=: Triad=: Tone=;
Lens-flip speed=___s; Right Effort=: prevent/abandon/cultivate/maintain
Micro-action=: Faculty nudge=: Readiness gap spotted=:
Tomorrow's practice focus=."

Dhātukathā Preparation

This lab transforms yesterday's challenges into training data for Volume 3's faster pace. Each sticky moment becomes a benchmark for triad speed and analytical precision

Volume 3 Requirements:

Speed:

Exhaustive matrices demand rapid triad processing

Precision:

"What includes what" analysis requires exact placement

Plate V2.17: Master Recap Ribbon

Slide along one ribbon—khandha → āyatana → dhātu—to confirm door, triad and tone in a single pass



Khandha Lens
2s



Āyatana Lens
2s



Dhātu Lens
3s



Cross-Confirmation
2s

Master Recap Ribbon Flow

Morning Coffee Aroma

Rich coffeescent hits you as you enter the kitchen

StartRibbon Run

Phone Notification

Your phone buzzes with a message while you're working

StartRibbon Run

Worry Thought

A concern about tomorrow's meeting arises in your mind

StartRibbon Run

Ribbon Run Guidelines

Speed Targets:

- Khandha lens: 2 seconds
- Āyatana lens: 2 seconds
- Dhātu lens: 3 seconds
- Cross-confirmation 2 seconds
- Total ribbon: 9 seconds

Quality Checks:

- Same episode, three perspectives
- Consistent door-object pairing
- Legal consciousness type
- No contradiction between lenses
- Clean alignment confirmation

Chapter Integration

Ch. 4-5 Foundation

Door literacy+ triad mapping feed ribbon flow

Ch. 6-7 Precision

Contact → feeling accuracy within ribbon

Ch. 8-9 Application

Faculty effort deployment post-ribbon

Ch. 10-11 Flow

Block practice+ DO analysis integration

OverviewOne-Day LabMasterRecapReadinessDrillsAssessmentTablesTakeaways

Table T V2.23: Skills Matrix by Chapter

Instructor and learner roadmap for Volume 2 consolidation

Chapter	Core Skill	Observable Cue	30-sec Drill	Common Error	Fix Phrase	Reference
Ch. 4: Āyatana	Door Literacy	Eye-base active (visual form present)	Name active door in 3 seconds	Body-door on mental object	"Check door-object legality"	Vibhaṅga Āyatana section
Ch. 5: Dhātu	Triad Mapping	Door + object + consciousness meet	Map complete triad under 5s	Missing consciousness type	"What met what + which knowing?"	Vibhaṅga Dhātu section
Ch. 6: Phassa	Contact Recognition	Neutral meeting point before tone	Isolate phassa from vedanā	Jump contact → craving	"Contact → feeling → STOP"	Present-Effect Band (2)
Ch. 7: Vedanā	Tone Naming	P/U/N quality without story	Label tone in 2 seconds	Adding storyline to feeling	"Pure tone only, no elaboration"	Five primary feeling types
Ch. 8: Faculties	Faculty Gauging	Saddhā/viriya/satī/samādhī/paññā levels	Assess faculty + nudge cue	Vague faculty assessment	"Specific observable micro-shift"	Indriya as trainable behaviors
Ch. 9: Right Effort	Effort Switchboard	Prevent/abandon/cultivate/maintain	Deploy effort + cue phrase	No concrete micro-action	"State exact next step"	Four Right Effort moves
Ch. 10: Satipaṭṭhāna	Block Chaining	Body/feeling/mind/dhamma blocks	Chain 2-3 blocks smoothly	Isolated block practice	"Connect blocks fluidly"	Four foundations integration
Ch. 11: Dependent Arising	Present-Effect Flow	Links 3 → 7 lawful sequence	Trace 3 → 7 in one line	Skip vedanā to craving	"Stop at link 7 (feeling)"	Paṭicca-samuppāda preview

Use: Quick reference for instructors and self-assessment for learners. Each row represents mastery targets for Volume 2 skills before advancing to Dhātukathā.

Table T V2.24: Error-to-Fix Index (Teacher Aid)

Rapid remediation guide for common Volume 2 mistakes

Error Pattern	Where It Shows	Why It Misplaces Timing	Fix Protocol	Cross-Reference
Contact → Craving (skip feeling)	Ch. 6, 7, 11 practice	Bypasses lawful sequence	Always insert vedanā between phassa and taṇhā	Table T V2.21, Plate V2.15
Personal pronouns ("I see")	All chapters	Creates ownership illusion	Use impersonal functions ("eye-consciousness arises")	Abhidhamma literal method
Door-object mismatch	Ch. 4, 5 drills	Illegal āyatana pairing	Validate door-object legality first	Āyatana legal pairings chart
Storyline addition to feeling	Ch. 7, 11 tone naming	Confuses vedanā with saññā	Label P/U/N only, no narrative	Five primary feeling types
Vague faculty assessment	Ch. 8, 9 practice	No observable micro-behavior	State specific cue and nudge action	Faculty micro-behavior chart
Lens-flip too slow	Ch. 4, 5, 11 confirmation	Delays real-time analysis	Practice timed lens switching under 5s	Dhātukathā speed requirements

Use: Rapid remediation in class or self-study. When an error pattern appears, locate it in this index for immediate fix protocol and cross-references.

Consolidation Cross-Reference Map

Volume 2 Integration Points

Ch. 4-5

Door literacy feeds triad mapping

Ch. 6-7

Contact precision enables feeling accuracy

Ch. 8-9

Faculty assessment guides effort deployment

Ch. 10-11

Block practice supports DO analysis

Volume 3 Preparation

Speed

Triad mapping under 3 seconds

Precision

Legal door-object validation

Flow

Lens-flip confirmation under 5 seconds

Boundary

Clean stop at vedanā (no C2 jump)

Quick Drill Reference

30-Second Skill Checks

Door Check

Name active base + validate object legality

Triad Map

Door + object + consciousness complete

Tone Name

P/U/N without storyline addition

Effort Deploy

Choose + state concrete micro-action

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Chapter 12 Takeaway Box

Essential consolidation insights for Volume 2 mastery and Dhātukathā readiness

Core Takeaways

One pass, three confirmations: door (āyatana), triad (dhātu), tone (vedanā)

Master the ribbon run: slide through all three lenses in a single analytical pass

Example: Eye-base → eye+form+eye-consciousness → neutral tone

Keep it literal and lawful: phassa → vedanā; no owner, no storyline

Abhidhamma's impersonal method: functions arise conditionally, not from a self

Example: Contact conditions feeling (not 'I felt something')

Deploy Right Effort as a switchboard —prevent, abandon, cultivate, maintain—using short cue phrases

Instant effort deployment with concrete micro-actions for each of the four moves

Example: Prevent: 'Close tab + 3 breaths'; Cultivate: 'Note joy + smile'

Skill Consolidation Matrix

Lens-Flip Agility

Mastery Target: Under 5 seconds for khandha → āyatana → dhātu confirmation

Application: Cross-validate every moment through multiple frameworks

Dhātukathā Prep: Essential for rapid matrix navigation

Door Literacy

Mastery Target: Instant active base identification with legal object validation

Application: Prevent āyatana mismatches in real-time analysis

Dhātukathā Prep: Foundation for "what includes what" categorization

Contact → Feeling Accuracy

Mastery Target: Clean phassa → vedanā without craving jumps

Application: Maintain lawful sequence in present-effect analysis

Dhātukathā Prep: Critical for elemental inclusion/exclusion tracking

Faculty/Path Deployment

Mastery Target: Observable micro-behaviors with instant effort switchboard

Application: Real-time rebalancing during analytical practice

Dhātukathā Prep: Maintains precision during intensive matrix work

Volume Progression Arc

Volume 1: Enumeration

Basic categories and systematic listing

Khandha identification

Āyatana enumeration

Basic dhātu recognition

Foundation

Volume 2: Vibhaṅga

Dissecting reality through multiple lenses

Lens-flip agility

Present-effect analysis

Faculty deployment

Current Mastery

Volume 3: Dhātukathā

Elemental interrogations and matrix analysis

Rapid triad processing

Matrix navigation

Inclusion/exclusion tracking

Next Challenge

Practice Integration Examples

Morning routine disruption

Ribbon Run: Mind-base → mental object + mind-consciousness → unpleasant tone

Effort/Move: Abandon "Drop resistance story + return to sequence"

Faculty Nudge: Sati boost "Note disruption, note reaction, note choice"

Afternoon energy dip

Ribbon Run: Body-base → tiredness + body-consciousness → neutral + unpleasant

Effort/Move: Cultivate "10 breaths upright + single task focus"

Faculty Nudge: Viriyā activation "Stand, stretch, commit to next 25 minutes"

Evening worry spiral

Ribbon Run: Mind-base → future scenario + mind-consciousness → unpleasant tone

Effort/Move: Prevent "No future building + present anchor"

Faculty Nudge: Samādhi cultivation "Breath anchor + body weight sensing"

Dhātukathā Readiness Summary

This consolidation locks your placement skills on the present affectrix. You now have diagnostic elegance: every condition a doorway to disenchantment in Volume 3 (Anuloma/Paṭiloma), you'll extend forward to C2–C4 and learn reverse-order maneuvers for cessation.

Ready When You Can:

• Flip lenses in under 5 seconds

• Label active door instantly

• Confirm contact triad accurately

• Name tone without storyline

• Choose Right Effort immediately

Volume 3 Will Add:

• Exhaustive "what includes what" matrices

• Elemental inclusion/exclusion tracking

• Rapid multi-door analysis

• Systematic building block scrutiny

• Advanced triad-centric tempo

Daily Practice Template

Morning Intention:

• Target episodes: _____ (3-5 micro-events)

• Focus skill: lens-flip/door-literacy/contact accuracy/faculty deployment

Episode Log (60-90s each):

Episode:; Ribbon run: door → triad → tone; Effort deployed:;

Faculty nudged:; Speed check: under 10s total? yes/no;

Clean boundary: stopped at vedanā? yes/no;

Evening Review:

• Smoothest ribbon run: _____

• Most reliable effort move: _____

• Dhātukathā readiness gap: _____

• Tomorrow's focus: _____

Series Arc Connection

You've completed the analytical ascent of Volume 2: Vibhaṅga. From door literacy through dependent arising, you now dissect reality with lens-flip agility and lawful precision. The next volume accelerates into elemental interrogation, where reality's building blocks yield to systematic scrutiny.

Condition-Flow Mastery

Multi-Lens Agility

Present-Effect Precision

Effort Deployment

Dhātukathā Ready

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● **T V2.23 — Skills Matrix by Chapter.**

Columns: Chapter | Core skill | Observable cue | 30-sec drill | Common error | Fix phrase

Use: Instructor and learner roadmap.

Chapter	Core skill	Observable cue	30-sec drill	Common error	Fix phrase	Primary References Teaching Text Book cue
1. Present-Eff ect Stream (Links 3–7)	Read the live rim: <i>viññāṇa</i> → <i>nāma-rūpa</i> → <i>saḷāyatana</i> → <i>phassa</i> → <i>vedanā</i>	Ping lands; you can state door + tone in one breath	“Door → contact → feeling — hold one breath.”	Treating contact as verdict/emotion	“Meet first, mood next.”	DO practice card: “present resultant stream” drill.
2. Cross-lens Literacy	Flip one moment across <i>khandha</i> / <i>āyatana</i> / <i>dhātu</i>	You can say “triad + which aggregate is salient”	Name triad → add salient aggregate in 1 line	Reifying “self” behind aggregates	“Just functions, no owner.”	CMA IX: analyze by aggregates/elements for view-purification.
3. Saḷāyatana (Six Bases)	Door-naming accuracy	“Eye/ear... is live now.”	Say which door; point to the object once	“All doors at once”	“One door at a time.”	CMA IV: “six sixes” linkage in process.
4. Phassa (Contact)	Triad recognition at the meet	You can utter “base + object + matching consciousness”	Chant the contact formula for the current door	Calling contact “meaning”	“Contact is the meet, not the meaning.”	Class handbook on contact triad.
5. Vedanā (Feeling)	Tone naming (pleasant / unpleasant / neutral) within 3 s	One light adjective appears without story	“Say the tone; rest one breath.”	Equating feeling with craving	“Adjectives = feeling; verbs = craving.”	DO handbook: C2 guard at vedanā.
6. Mind-Door & Time-Scope	Knowing that mind-door can take past/future/concepts/Nibbāna	Thought replay appears; you can tag it as mind-door	“Mind + concept → knowing... tone.”	Saying “eye saw the plan”	“Mind knows thoughts; eyes see forms.”	CMA III: mind-door processes + time scope; mental objects incl. concepts/Nibbāna.

7. Body-Door Specifics	Correct tangible classification	You name hard/hot/motion (not “wetness”)	3 taps scan: “hard / warm / moving?”	Labeling āpo (cohesion) as touch	“No ‘wet’ at touch; only hard/hot/moving.”	CMA III: water element not knowable by touch.
8. Triad vs. Aggregate Read	Switch handle without losing the moment	“Eye-triad” → “vedanā-khandha salient”	Read the triad; add which aggregate “stands out”	Conflating handles	“Different lenses, same second.”	CMA IV + IX: process→aggregat e grouping.
9. Vedanā vs. Taṇhā	Catch the C2 hand-off attempt	A wanting/pushing verb tries to form	Say tone → watch for thelean; do nothing extra	Calling lean “just interest”	“Tone isn’t instruction.”	DO notes on vedanā → taṇhā hinge.
10. Four Right Efforts (P/A/D/M)	Pick the correct lever in under 5 s	You can name P/A/D/M aloud	“A tone has appeared → choose P/A/D/M.”	Over- or under-effort	“Balance: cool if hot; kindle if dull.”	CMA VII contents map: “Four Supreme Efforts.”
11. Hindrances Routing	Felt-signature → counter-factor	You can identify which hindrance in body tone	Match to antidote (e.g., mettā for ill-will)	Treating doubt as “method failure”	“Name the hindrance; route to antidote.”	CMA VII: hindrances list & functions.
12. Bojjhaṅga in Action	Energize or tranquilize on demand	You can choose investigate/energ y vs. calm/equanimity	30-s swap: add or remove gentle curiosity	Chasing rapture; ignoring dullness	“Energize if dim; soothe if hot.”	CMA VII: requisites & seven factors.
13. Eightfold Path Micro-Mov es	Turn factors into one-liners	You speak one factor as a “do next”	Pick one factor; enact once (e.g., 3-gate speech check)	Over-theorizing Right View	“One breath on tone; one precise step.”	Path factors in CMA VII.

14. Drill

Deliver clean one-liners per Scripts 3–7 door

Your script lands without story

3 reps: “door triad → tone → hold”

Forgetting the door

“Door first, always.”

Class drill sheet on 3–7 links.

T V2.24 — Error-to-Fix Index (teacher aid).

Columns: Error pattern | Where it shows | Why it misplaces timing | Fix protocol | Plate/Table cross-ref.
Use: Rapid remediation in class.

Error pattern	Where it shows	Why it misplaces timing	Fix protocol	Plate/Table cross-ref
“Contact = emotion”	At the first “touch point”	Phassa is the meet; emotion belongs later	Say triad once; then tag tone; pause one breath	T V2.11; T V2.12; T V2.21.
“Feeling = craving”	Right after labeling “pleasant/unpleasant”	Confuses vedanā (adjective) with taṇhā (the lean)	“Adjectives = feeling; verbs = craving.” One long exhale.	T V2.14; T V2.12.
“Eye contacts thoughts”	During mental replay/planning	Thoughts are mind-door objects (time-free)	“Mind knows thoughts; eyes see forms.”	T V2.7; T V2.8.
“Neutral = nothing happened”	Flat moments during work	Neutral is still a valid vedanā to guard C2	Say “neutral”; hold; resume task	T V2.11; T V2.21.
“Wetness at body-door”	Touch labeling	Āpo isn’t a touch datum	Restrict to hard/hot/motion at body-door	T V2.7; T V2.19.
“All doors at once”	Busy scenes (video/reels)	Only one door is live per discrete contact	Name the single live door; continue	T V2.8; T V2.21.
“Meaning loaded into contact”	First second after ping	Phassa precedes saññā’s story	Keep grammar simple: “ear-contact; pleasant.”	T V2.12; T V2.21.
“Self behind the aggregates”	Cross-lens debrief	Reifies functions into owner	State aggregates as functions only	T V2.1; T V2.10.
“Mind-door only present-time”	Rumination streams	Mind-door can take past/future/concepts/Nibbāna	Label “mind + (past/future/concept)” and continue	T V2.7; T V2.9.

“Doubt = method is wrong”	When vicikicchā bites	Doubt is a hindrance, not a verdict	Name doubt; recite one contact formula; proceed	T V2.20; T V2.11.
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“Over-effort always helps”	During heat or dullness	Wrong lever for current state	Choose P/A/D/M deliberately	T V2.18; T V2.16.
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Primary References Teaching Text Book (for trainers)

Contact triad & present-effect drills: eye/ear triads and “meet → feeling” hinge.

- **Mind-door scope & mental objects (incl. concepts/Nibbāna):** mind-door processes; time-scope; what counts as dhamma-ārammaṇa.
- **Body-door tangibles:** no “wetness” as touch datum.
- **Hindrances & routing:** definitions, obstacles, counter-tendencies.
- **Requisites of enlightenment & efforts/path map (for V2.16–V2.18 tie-ins):** quick index.

Answer Keys

- **Objective items:** Answered inline in T/F, Fill-in, Matching, Quick Quiz.
- **Open items (Diagram, SA, Scenario, Micro-log):** Use rubrics above—credit requires lawful **door→triad→tone**, no jump past feeling, and a concrete effort/faculty move.

Readiness for Volume 3 (Dhātukathā)

You’re now primed for **triad-centric** speed: identifying **which door met which object with which knowing**—the heart of dhātu analysis. Volume 3 will build from this ribbon, increasing tempo and precision while keeping Abhidhamma’s literal, function-first style.

Global Figures List (selected; add page numbers in layout)

- ***Plate V2.1 Three-Lens Overlay on One Ping***
- ***Plate V2.2 Lens-Flip Flow***
- ***Plate V2.3 Truths Map on an Urge***
- ***Plate V2.4 Samudaya → Upādāna Micro-Arc (preview)***
- ***Plate V2.5 Aggregates Layered on a Chat***
- ***Plate V2.6 Door Map (6 internal bases)***
- ***Plate V2.7 Door→Object Legality Strip***
- ***Plate V2.8 18-Element Wheel on a Notification***
- ***Plate V2.9 Contact Triad Schema (② rim focus)***
- ***Plate V2.10 Feeling Spectrum Map***
- ***Plate V2.11 Feeling Primary References Teaching Text Book-Bands Overlay***
- ***Plate V2.12 Faculty Gauge Panel***
- ***Plate V2.13 Four Efforts Switchboard***
- ***Plate V2.14 Satipaṭṭhāna Blocks (one-page)***
- ***Plate V2.15 Clean 3–7 Rim Plate (② only)***
- ***Plate V2.16 “Where Misreading Begins” (C2 banner, no stack)***
- ***Plate V2.17 Master Recap Ribbon (K/A/D)***
- ***Plate V2.18 Readiness Checklist Plate***

Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṃ kusala-kammaṃ ādāya

satthari ca dhamme ca saṅghe ca paṭiṭṭhāya,

kilesānaṃ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṃ nibbānassa paccayo hotu.

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One.

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha’s profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw, Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum** and he is working for **The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books**(All Books can download at <https://www.amazon.com> and <https://www.academia.edu>)**

<u>Date</u>	<u>Full Title</u>	<u>ASIN</u>
<u>2024-02-28</u>	<u>A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V</u>	<u>B0FSKS4F18</u>
<u>2024-02-28</u>	<u>A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VI</u>	<u>B0FSLT5WR8</u>
<u>2024-08-22</u>	<u>Paṭiccasamuppāda (Law of Dependent Origination)</u>	<u>B0DDXYTFD7</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-I</u>	<u>B0FSWH119Q</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-II</u>	<u>B0FSY39NP2</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-III</u>	<u>B0FSYWCJ16</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-IV</u>	<u>B0FSSGX6HB</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-VII</u>	<u>B0FSR19XVB</u>
<u>2024-09-04</u>	<u>A Beginner's Guide... DO Cycle Diagram Vol-VIII</u>	<u>B0FSSGX6HB</u>
<u>2024-11-05</u>	<u>Teacher Manual Hand Book Introduction</u>	<u>B0DM2Q1J65</u>
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<u>2024-11-20</u>	<u>The 4 Pāṭidesanīyas: MONASTIC DHAMMA</u>	<u>B0DNMXHQ7X</u>
<u>2024-11-20</u>	<u>The 13 Saṃghādisesas: Monastic Dhamma</u>	<u>B0DNMXQPKG</u>
<u>2024-11-20</u>	<u>The 75 Sekhiya Rules of the Pātimokkha</u>	<u>B0DNMX5BK2</u>
<u>2024-11-20</u>	<u>The 75 Sekhiyas 1st part, Parimaṇḍa</u>	<u>B0DNMVRTLY</u>
<u>2024-11-20</u>	<u>The 75 Sekhiyas 2nd Part Ujuggāhika</u>	<u>B0DJCSSCJ</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas sahadhammika</u>	<u>B0DNMVW6XS1</u>
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<u>2024-11-20</u>	<u>Musāvāda the 1st part of The 92 Pācittiyas</u>	<u>B0DNMWQCP3</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas 3rd part Ovāda: MONASTIKA</u>	<u>B0DNMVHWJ1</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas 4th part Āvasatha: MONASTIKA</u>	<u>B0DNMTVGL3</u>
<u>2024-11-20</u>	<u>The 92 Pācittiyas Sappāṇaka: MONASTIKA</u>	<u>B0DNMW8DZ0</u>
<u>2024-11-20</u>	<u>The 2 Aniyata Rules of the Pātimokkha</u>	<u>B0DNNMXBLSS</u>
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<u>2024-11-25</u>	<u>The 92 Pācittiyas (1st Part - Musās)</u>	<u>B0DNZ69PT</u>
<u>2024-11-26</u>	<u>The 92 Pācittiyas (3rd Part - Ovāda)</u>	<u>B0D2PHJ6G8</u>
<u>2024-11-26</u>	<u>The 92 Pācittiyas (4th Part, Āvasatha)</u>	<u>B0DP2T4MSQ</u>
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